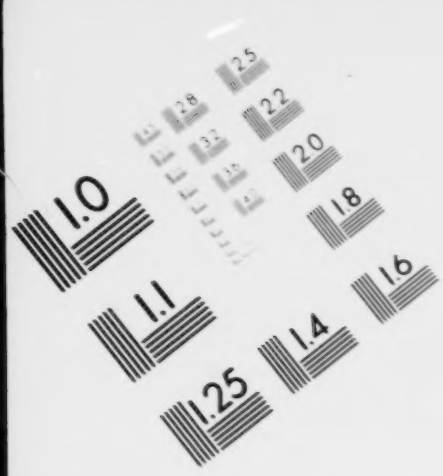

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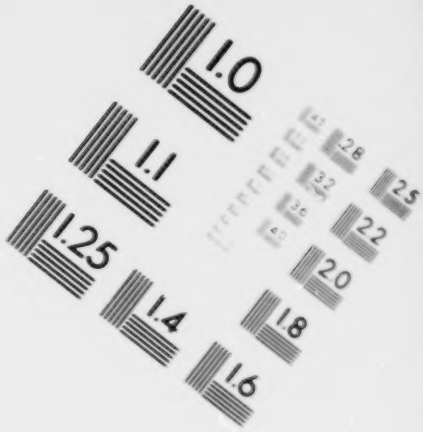

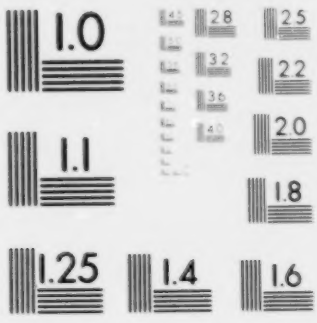

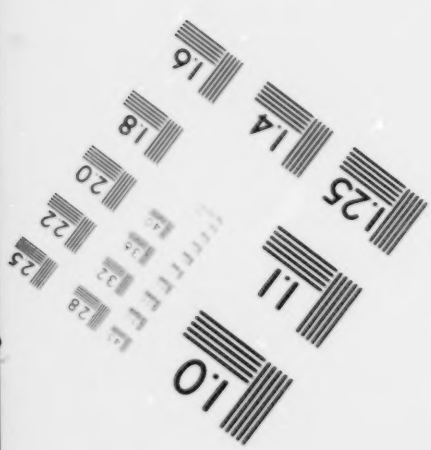

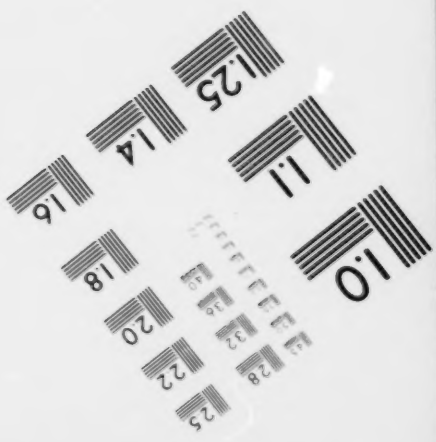

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ABSTRACT

A report of a regional workshop on development of instructional materials for basic literacy education of minority groups in Asia and the Pacific is presented. Countries represented include: China; Indonesia; Laos; Malaysia; Mongolia; Myanmar (Burma); Philippines; Vietnam; and Thailand. The workshop's objectives were to discuss the need for effective literacy learning materials, develop guidelines for preparing effective basic literacy learning materials for minority language populations, and suggest methods for their use. The report begins with an overview of the proceedings and resulting recommendations. Subsequent chapters summarize: needs and problems in education of minority populations; guidelines for preparation of effective basic literacy learning materials; studies of specific language groups; resource papers on Thai hill tribes and development of basic literacy materials in minority languages; a report from UNESCO and its Asian/Pacific Cultural Center; nine country reports; and national followup plans. Appended materials include general workshop information, a list of participants and organizers, workshop schedule, background information on Thai hill tribe villages, and the text of the workshop's keynote address. (MSE) (Adjunct ERIC Clearinghouse on Literacy Education)

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Development of Basic Literacy Learning Materials for Minority Peoples in Asia and the Pacific

Final Report of the Second Sub-Regional Workshop

Chiang Rai, Thailand, 22 February - 5 March 1994

Asia Pacific Cultural Centre for UNESCO (ACCU), Tokyo
Department of Non-Formal Education, Ministry of Education, Thailand
UNESCO Principal Regional Office for Asia and the Pacific (PROAP)

in co-operation with
Thailand National Commission for UNESCO
Japanese National Commission for UNESCO

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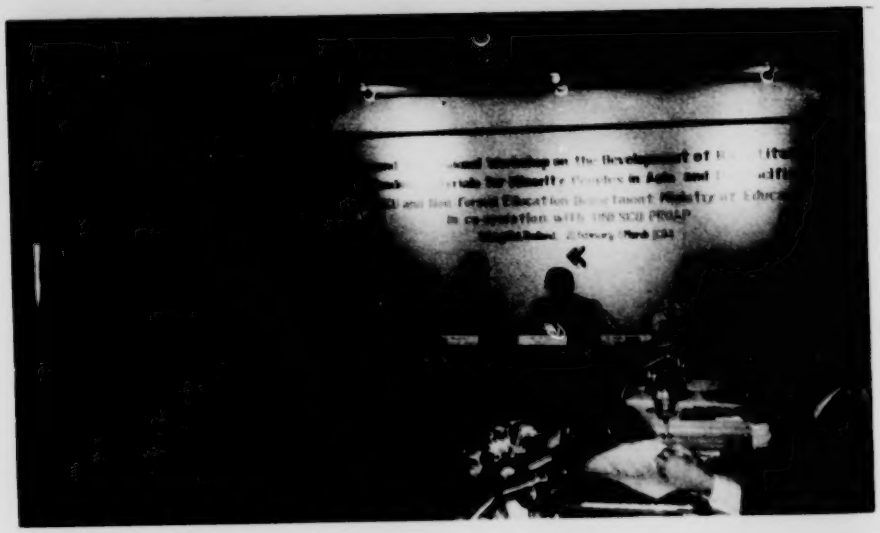
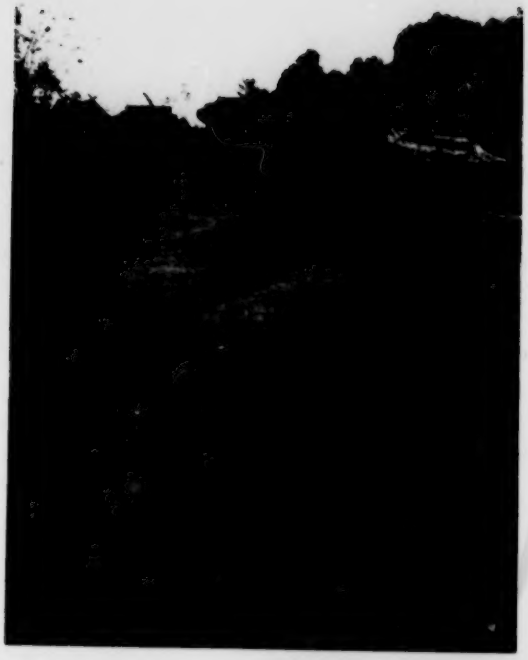
Second Sub-Regional Workshop in Chiang Rai





Preface

The people in most need of basic literacy learning materials are those who are disadvantaged, such as minority peoples, women, street children, school drop-outs, and slum dwellers, as stressed at the World Conference on Education for All in Jomtien in 1990.
Furthermore, 1993 was proclaimed "International Year for the World's Indigenous Peoples" by the United Nations.

With these as a background, Asia/Pacific Cultural Centre for UNESCO (ACCU), jointly with the Non-Formal Education Department, Ministry of Education, Thailand and UNESCO Principal Regional Office for Asia and the Pacific (PROAP), organized the Second Sub-Regional Workshop on the Development of Basic Literacy Learning Materials for Minority Peoples in Asia and the Pacific in Chiang Rai, Thailand from 22 February to 5 March 1994, funded by the Japanese Funds-in-Trust for the Promotion of Literacy in Asia and the Pacific of the UNESCO PROAP under APPEAL. Sixteen participants from nine countries of South-east Asia actively took part in the Workshop and three resource persons were invited from India, New Zealand and Thailand. The Workshop aimed to improve and develop basic literacy materials for people whose mother tongue is not the national language.

This Workshop was the second in a series of sub-regional workshops on the development of basic literacy learning materials, the first having held in Calcutta, India in 1992. It was also the first of its kind held at this level focusing on the development of materials particularly for minority peoples.

Several points were raised in the Workshop as to why separate materials are necessary for minority peoples, which included: 1) the need for programmes and special materials for national integration, 2) the need to use language and methods which give them a sense of their own identity and pride, 3) considerations as to whether they use indigenous script, national script, no script at all, etc.

The participants prepared guidelines on the development of effective basic literacy materials for minority peoples based on the experiences of respective countries. Though it is still a draft, it will be further improved by ACCU with the co-operation of UNESCO and experts of the Member States.

We should like to express our deep gratitude to all those involved in the Workshop, particularly, the Non-Formal Education Department of Ministry of Education of Thailand, UNESCO and the Japanese government, as well as the resource persons, participants and secretariat members of the Workshop, for making the Workshop most significant.

I hope this report will be utilized extensively for promoting the education of indigenous and minority peoples in the region.

Asia/Pacific Cultural Centre for UNESCO (ACCU)

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Chapter 1
Proceedings of the Workshop

A. Introduction

The Second Sub-Regional Workshop on the Development of Basic Literacy Learning Materials for Minority Peoples in Asia and the Pacific was organized by the Asia/Pacific Cultural Centre for UNESCO (ACCU) and the Non-Formal Education Department, Ministry of Education, Thailand in cooperation with the UNESCO Principal Regional Office for Asia and the Pacific (PROAP).

The workshop was held at the Rimkok Resort Hotel, Chiang Rai, Thailand from 22 February to 5 March, 1994. There were sixteen participants representing nine countries, namely: China, Indonesia, Laos, Malaysia, Mongolia, Myanmar, Philippines, Vietnam, and Thailand, the host country. Also attending were three resource persons from Thailand, New Zealand, and India and three observers

including an NGO representative. (List of participants, resource persons, and observers is given in the Appendix-2.)

B. Objectives of the Workshop

The main objective of the workshop was to provide training experience on the development of basic literacy learning materials for minority peoples. Specifically, the objectives were:

a. To discuss the needs for effective literacy learning materials for minority peoples whose mother tongue is not the national language.

b. To develop guidelines for preparing effective basic literacy learning materials for minority peoples.

c. To suggest ways and means for their effective use.

C. Opening

The workshop was formally opened at 9:00 a.m. on Tuesday, 22 February 1994 with speakers as follows:

Mr. Shigeo Miyamoto, Executive Director of the Asia/Pacific Cultural Centre for UNESCO (ACCU), Tokyo, gave an address expressing his hearty welcome to all the participants, resource persons, and observers, and expressed his appreciation and gratitude to all parties which contributed to the workshop. He highlighted the importance of securing the integration of cultural aspects into educational endeavours.

Dr. Rung Kaewdang, Director General of the Non-formal Education Department, Ministry of Education, Thailand, expressed his confidence in ACCU and UNESCO in their efforts to promote education among minority peoples. Referring to the situation of Thailand regarding the minority peoples in the country, he emphasized the need to provide materials which are simple and interesting as well as containing information directly conducive to the improvement of their lives.

Mr. T.M. Sakya, Education Adviser and Coordinator APPEAL, UNESCO Principal Regional Office for Asia and the Pacific (PROAP) called attention to the serious dearth of appropriate learning materials for illiterates, most of whom are minorities such as women, cultural and ethnic minorities, rural and urban poor, and people living under difficult geographical situations. He also pointed out that it is important to have the active participation of the linguistic and cultural minorities themselves in preparing educational materials for them.

And finally, Mr. Riab Nardisorn, Deputy Governor, Chiang Rai Province, welcomed all the participants. (Full text of the speech is given in Appendix-4.)

After the opening programme, the participants, resource persons, and organizers gave brief self-introductions.

D. Officers of the Workshop

The following participants were unanimously elected officers of the workshop:

Chairperson: Dr. Suvit Pichayasathit (Thailand)
Rapporteur: Mr. Martin S. Emin (Philippines)

Mrs. Tuenjai Deetes (Thailand), Mrs. Patricia Tauroa (New Zealand) and Dr. Varsha Das (India) were resource persons to the workshop.

E. Orientation of the Workshop

Mr. T.M. Sakya and Mr. Shinji Tajima took turns at giving a brief orientation regarding the 11-day workshop. Mr. Sakya pointed out the following concerns in order to guide the participants on what to do:

1. Who are the minorities? Let us define.
2. What do they really need? Let us identify.
3. What skills do they need to learn?
4. How will you teach them?
5. Do they need books? Who will provide them?
6. Where do you teach them? Do you have a centre?

Mr. Shinji Tajima explained the tasks of participants in the workshop using three kinds of comprehensive pictures. Using the analogy of an iceberg, he emphasized that it is important to realize that there are more invisible factors and conditions beneath the surface than those easily visible in people's existence, particularly in the case of minority peoples. Therefore, how to understand the invisible factors is essential in carrying out the work. He also pointed out that the learning process is not always easy for the learners and there are "steep hills" and "creeks" in the process of learning. So considerations as to how we can guide and encourage the learners to continue their efforts are required.

Mr. Tajima briefed the participants about the procedure and expected outcome of the workshop. **The First Phase (Plenary Session)** of the workshop consisted of:

1) - Sharing the experiences of participating countries
2) - Inputs by Resource Persons from Thailand, New Zealand and India

The Second Phase (Group Work) consisted of:
3) - Identification of needs and problems in literacy education of minority peoples in respective countries
4) - Preparing the guidelines for the development of literacy materials for minority peoples
5) - Field survey in the villages;
   - Identification of needs and problems in the villages
   - Development of literacy materials
   - Field testing

The Third Phase would be:
6) - Follow-up Activities by the participants in each country

Mr. Tajima also went through the tentative schedule to give the participants a whole picture of the workshop.

The morning session was ended with a very clear understanding of the objectives of the workshop by all the participants.

F. UNESCO Report

Mr. T.M. Sakya rendered a very comprehensive report on the accomplishments of UNESCO. His report was supported with explanatory pictures, graphs, and statistics. Mr. Sakya stressed the following points:

1. Functional literacy as a factor in child survival. Most of the non-formal education programmes in every country integrate health education as one of their components.

2. Functional literacy as an entry point for livelihood. Training modules on livelihood are either integrated into literacy training or offered as a separate post-literacy training for neo-literates.

3. Community involvement. Community support ensures the success of any education/ literacy project. Thus, prior to project implementation, consultations with local government units and the tribal hierarchy are undergone to ensure cooperation and acceptance of the project.

4. Indigenous people as para-teachers. Where applicable, newly literate members of the target indigenous communities are tapped as literacy facilitators.

5. The vernacular as the medium of instruction. The use of the mother tongue as a medium of instruction and for literature (learning materials) has been proven more effective for the following reasons:

   a. learning materials in vernacular serve to motivate the target minority group to read and write.
   b. It is easier for the adult learner to relate written symbols to sounds and concepts of a language that he has knowledge of than to those of an unknown or partially known language.
   c. The use of the mother tongue promotes

individual and ethnic identity.

d. Self-esteem is bolstered through the use of the mother tongue.
e. Language is preserved for future generations to come.

He also mentioned of the efforts that UNESCO is making. He said it is only offering guidance to each country on what to do , but it is up to that country to do everything to get the support of their government officials.

G. ACCU Report

Mr. Shigeo Miyamoto, Executive Director of ACCU presented various Asia/Pacific joint programmes of ACCU in the fields of literacy, book development and culture, which have been conducted in full co-operation with the participating countries in Asia and the Pacific and UNESCO. Among its literacy programmes some of the major ones are as follows:

1) Development of literacy materials for neo-literates

2) Training of experts on the development of literacy materials at regional, sub-regional and national levels

3) Production and dissemination of guidebooks on literacy materials and videos on literacy promotion

He pointed out that training of experts on the development of materials for minority peoples at the sub-regional level is the very first challenge for ACCU and UNESCO, and therefore, the results of this workshop would be extremely useful not only for the participating countries but also to other parts of the world.

H. Country Reports

In the reports presented by the participating countries, it came out that the following problems are common to every country: 1) Lack of funding, 2) Lack of reading materials, 3) Lack of personnel, 4) Lack of road networks, 5) Lack of transportation leading to the minority villages. Please refer to Chapter 4-3) of this report for details of the Country Reports on the Education of Minority Peoples in nine Asian countries.

I. Resource Person's Input

Three resource persons, Mrs. Tuenjai Deetes (Thailand), Mrs. Patricia Tauroa (New Zealand) and Dr. Varsha Das (India), shared their experiences on the education of minority and indigenous peoples and preparation of learning materials for them.

(A) Mrs. Tuenjai Deetes, Secretary General of the Hill Area Development Foundation shared her experience in working with tribal peoples in Northern Thailand for 20 years. Currently, there are more than 560,000 hill tribe people in Thailand. The need of hill tribe people can be categorized in three main areas:

1) the need to have the rights to be Thai citizens;
2) the need to have the rights for land possession in the areas they have been cultivating for decades; and
3) the need to be literate in Thai: the national language.

Regarding educational and developmental programmes for tribal peoples in Thailand, there are several organizations working in this area. These organizations are:

a) The Border Patrol Police, focusing on tribal peoples living along the boundary areas.
b) The Public Welfare Department, focusing on overall development of tribal communities.
c) The Department of Non-formal Education (DNFE), placing special emphasis on basic education of tribal peoples. The Hill Areas Education (HAE) model developed by DNFE has been extensively implemented in more than 500 tribal communities.
d) The Department of Secondary Education and the Office of National Elementary Educational Commissions.

Besides that, several NGOs also provide similar types of educational and developmental activities focusing on tribal peoples.

However, the scope and areas covered by government and NGOs are still limited due to:

1) the lack of qualified and devoted personnel to work with tribal peoples;
2) insufficiency of educational facilities and learning materials;
3) lack of people's participation in development and educational activities. Although the HAE model relies more on community participation, the emphasis on such participation decreased when it was adopted and implemented on a regular basis;
4) opportunity for tribal people to acquire further education is still limited.

Based on her extensive and insightful experiences, she provided some suggestions regarding education for minority peoples.

1) Functional literacy has to be widely expanded to cover all tribal communities so that all of them can learn and communicate in the national language.

2) The curriculum and contents have to be related to living conditions of the people, such as areas concerning environmental preservation, soil erosion, water shortage, re-forestation, indigenous wisdom, social values, folklore, child-care, AIDS prevention, etc. Local curriculum should also be encouraged. These areas may differ from one country to another.

3) Learning materials should be made more simple with realistic and clear illustration. Learning materials may be in forms of posters, flip-charts, leaflets, radio/tape cassette programmes and other local materials.

4) Teaching approach has to be integrated and bi-lingual. The approach has to be flexible according to the working schedule of local peoples. Teachers should live in the tribal community, and organize other developmental activities as well.

5) There should also be other supporting systems, particularly pre-service and in-service for teacher training, as well as ways to promote morale of the teachers.

(B) Mrs. Patricia Tauroa of the Tu Runango o Whaingaroa (Authority of Whaingaroa Tribe) of the Maori people in New Zealand presented her report with demonstrations and participation of the participants. She emphasized the value of minority languages and stressed that the ability to communicate with their own people and to be able to communicate with people of other races, particularly the majority people within our own nations are equally important.

She mentioned that in encouraging minority peoples to achieve literacy in any language, it is important that the traditional language and culture of the individual is retained. Each person is important, and his or her personal dignity must remain intact.

The importance of literacy in the mother tongue for minority peoples is demonstrated by the situation now faced by the Maori people of New Zealand. For many years, it was believed that learning only the national language of New Zealand was important for the Maori. Regretfully, this resulted in the gradual and disturbing decline in the ability of Maori people to speak their own language. It was also seen as the reason why so many Maori are now in the lowest levels of socio-economic situations in New Zealand as well as many being only semi-literate in English.

They now know that Maori people lost their language because the use of English was emphasized, and with this, Maori language was not regularly used. After only 2 or 3 generations, the language began to be lost. She went on to say that Maori are now faced with the very demanding task of saving their own language by developing methods to teach their children- and other adults - to speak Maori and learn their Maori customs and traditions.

She said that minority peoples need to become literate in the national language of their respective countries, but not at the expense of their mother tongue. Materials produced to assist minority peoples' literacy, need to have this as a basis element of the objective.

(C) Dr. Varsha Das, Editor of National Book Trust, India, which is a multi-lingual country with 16 official languages , explained that in a multi-lingual and multi-ethnic country like India, educators, communicators, and administrators face the problem of conducting their tasks in the most effective manner for minority language areas. The problem becomes more severe in geographically difficult terrains like mountains, forests, isolated islands, deserts, etc...

Educational research and studies have proven that creative ability and functional activity of mind and body are at their best when the teacher can communicate in the learner's mother tongue and learning material is also available in the learner's language and script. There can be a situation where the mother tongue is different from the regional/national language. In such cases, basic literacy material for minority people can be developed on a transfer model, consisting of three parts. The first part would have all the words from the regional/national language and the third part would have only a few words from the spoken language. The transition would require support reading material at every stage to stabilize literacy skills.

J. Field Observation

After the presentation of Ms. Tuenjai Deetes, the participants visited two hill tribe villages, Paka Sukjai village (Akha People) and Jakorna Village (Lahu People), in one of the three primary watershed areas, which were situated approximately 70 kilometres north of Chiang Rai city.

About one year ago, a cement road was constructed in the hills and access to the villages has drastically changed.

The participants first visited the Village Learning Centre in Paka Sukjai village which was constructed with the cooperation of villagers themselves, using light wood, bamboo and thatched roof. It is run after the model of HAE project (Hill Area Education), an "Ashram" approach. One teacher lives in that learning centre serving the community, providing not only education but also other necessary services for community development.

The participants had lunch at the learning centre and the leaders of the village were also invited to join the group for lunch.

Then the participants visited the office of the Hill Area Development Foundation in the village and were briefed about the village by the leaders and youth of the community who interpreted the explanation of the leaders from Akha language into Thai language.

The households in this village settled there about 17 years ago and produce various agricultural products such as highland rice, corn and vegetables. They keep water buffalo, cows, chickens and pigs, and try to grow trees for shade in the community. However, unlike in previous settlements, they cannot grow cotton, so the materials for clothes such as cotton have to be purchased from outside now instead of being produced at home. In order to prevent soil erosion in this area, the village has taken up sustainable agriculture also.

The participants were divided into three groups which visited the houses of the leaders and talked with the village people.

The participants walked for about 2 kilometres in the hills from the road and visited Jakorna village (Lahu people). The Hill Area Development Foundation is also working with this village and after the warm welcome of the village leader, Mr. Jakorna, the participants were invited to have dinner at his house. Mr. Jakorna and another villager had obtained Thai citizenship based on their active service and contributions to the preservation of forest and sustainable agriculture. After going around the village, the participants gathered in the Learning Centre and listened to the village leader. He mentioned that the forest is a "big storage" to fulfill our life and if we cannot realize that, we may simply walk more to think about it in the scorching sun. If we still cannot understand it then, we may also lie down in the sun to reflect on it. Deeply impressed by the wisdom on the co-existence of nature and human being in harmony expressed by Mr. Jakorna, the participants returned to the hotel.

K. Group Work (from field-survey, development of materials and field-testing)

The participants were divided into three groups and the following three activities were conducted.

1) Identification of Needs and Problems in Literacy Education of Minority Peoples in Respective Countries (by NP-Method)

2) Preparing Practical Guidelines for Conducting Study/Survey on the Needs of Minority Peoples, Producing Effective Basic Literacy Learning Materials and Teaching and Effectively Utilizing the Materials

3) Development of Learning Materials for Minority Peoples

For the item 3) above, a field survey was conducted before the development of materials and also a field testing was conducted with the newly developed draft materials. Also from time to time, plenary sessions were held for sharing and interaction with other group members on the work. The participants prepared 9 kinds of draft learning materials in total.

4) Field-testing of the Learning Materials

The guidelines prepared by the participants in three groups are compiled in Chapter 2 of this report and the details of the group work are in Chapter 3.

L. Preparation of Follow-up Activities

Regarding the follow-up activities to be carried out in respective countries after the Second Sub-Regional Workshop, Mr. Shinji Tajima of ACCU explained about the importance of the follow-up and asked each participant to submit a plan of follow-up activities to ACCU by 30 May 1994. The Plans of National Follow-up Activities submitted by the participating countries are in Chapter 5 of this report.

M. Closing

The closing ceremony of the workshop was

held in the morning of 5 March. Each participant expressed his/her view and comment on the significance of this Sub-Regional Workshop from various viewpoints. In particular, it was pointed out that since in many cases, the minority peoples live beyond national boundaries, participation of all the neighbouring countries in the Workshop and working together for achieving the common goals was of vital significance.

N. Recommendations

The recommendations submitted by each of the participants were compiled and the Draft Recommendations addressed to UNESCO, to ACCU and to the Member States were adopted in the Plenary Session. The Recommendations are in the following page.

Second Sub-Regional Workshop on the Development of Basic Literacy Learning Materials for Minority Peoples in Asia and the Pacific
Chiang Rai, Thailand, 22 February - 5 March 1994

RECOMMENDATIONS

To ACCU

1. ACCU should continue to organize this kind of workshop in co-operation with UNESCO every year at the sub-regional level, for achieving the goal of "Education for All"
2. ACCU should continue to organize sub-regional workshop in co-operation with UNESCO on the development of basic literacy materials for minority peoples in other sub-regions and disseminate the results of the workshop widely through the regional, sub-regional and national workshops.
3. ACCU should organize workshops in collaboration with NGOs and Member States on the development of basic literacy materials for the following most disadvantaged target groups:
   a) girls and women, b) tribal / cultural groups, c) disabled persons, d) language diversities, e) street children, f) urban poor and slum-dwellers
4. ACCU should continue to extend technical and financial assistance to the Member States in co-operation with UNESCO for the development of literacy materials and follow-up activities in respective countries.
5. ACCU should cooperate to organize the national workshops by sending mobile team of experts in member countries to develop materials in mother tongue as well as in national language for minority peoples
6. ACCU should deal with the aspects of training of literacy personnel such as teachers, facilitators and field workers.
7. ACCU should provide prototypes of basic literacy materials for minority people under its AJP programme.
8. ACCU should organise training programme for curriculum and material development for minority people.
9. ACCU should encourage and develop integration method for cultural and educational agencies to work together for developing basic literacy and follow-up programmes for minority peoples.

To UNESCO

1. UNESCO should continue and strengthen financial and technical support to this Sub-Regional Workshop in co-operation with ACCU on the development of basic literacy materials for achieving the Goal of "Education for All".
2. UNESCO should assist ACCU and Member States technically and financially in conducting the Sub-Regional Workshop as well as material development for minority peoples.
3. UNESCO should recommend to Member States that the teaching/learning materials for minority peoples should be in their mother tongue.
4. UNESCO should give high priority for literacy education for minority peoples and encourage their activities in their language and culture.
5. UNESCO should encourage and strengthen the NGO's activities in the region for establishing the close linkage between government and NGO.

To Member States

1. Member States should conduct the follow-up activities of the Second Sub-Regional Workshop for minority peoples based on the guidelines developed during the workshop with the co-operation of ACCU and UNESCO.
2. Member States should appoint qualified officials and encourage minority peoples of the country to eradicate illliteracy.
3. Member States should encourage NGOs to work independently as well as with official agencies for literacy programmes for minority peoples.
4. Member States should develop specific teaching and learning basic learning materials for minority peoples and provide them widely for minority communities.
5. Member States should allocate special funds for basic literacy programme for minority people
6. There should be an integration of cultural and educational resources for achieving literacy targets concerning minority peoples.
7. Minority communities should be actively involved in developing basic literacy programmes for their own people.
8. Educationally qualified minority people should be given specific responsibilities in the government se-up for the preservation of their language and culture.

Chapter 2

1) Needs and Problems on Education of Minority Peoples

(A) Needs and Problems on Education for Minority Peoples Identified by Group A

1. Needs to create good relationships with minority peoples

   a) establishing trust through:
   - two-way communication
   - humanistic attitude
   - share/join activities with people
   - live like a local people (in harmony with people)
   - having mutual understanding

   b) understanding of culture and language is essential
   c) strong intention to work with minorities can break down other barriers.
   d) both mother tongue and national language have to be promoted.

2. Needs to provide attractive and practical non-formal education programmes

   a) programme should be easily understood and should provide action-oriented programmes with practical knowledge and skills.
   b) teacher's role is vital and their training should be strengthened.
   c) provision of good learning materials is important.
   d) education should integrate social, cultural and economic developments.

3. Lack of facilities for learning opportunities

   a) resource centres should be provided in the villages
   b) cultural and recreational centres should be provided.

4. Needs to get income without destroying the environment

   a) utilizing various kinds of technology and knowledge for earning
   b) increase awareness for protection of environment

5. Needs for improvement of infrastructure in the village

   a) provision of electric power in the villages
   b) improvement of transportation for accessing to the outside world.

(B) Needs and Problems for Preparing Learning Materials for Minority Peoples Identified by Group B

1. Need to have sufficient knowledge about minority people to be able to develop suitable learning materials for them.
2. Minority people have their own language (and some have script of their own) but education system uses national language.
3. Lack of volunteer teachers speaking minority languages for teaching minority peoples
4. Minority peoples need motivation for active learning.
5. Due to difficult geographical terrain minority peoples are deprived of learning programmes.
6. When government does not integrate indigenous peoples' identity and culture in its educational programmes for them, it leads to a loss of identity.
7. Adequate funds are not available for the programmes for minority peoples.
8. The content of the materials are not from the daily lives and languages of the minority peoples.

(C) Needs and Problems in Basic Literacy Education for Minority Peoples Identified by Group C

1. Lack of learning materials in different minority language that is relevant to them or accurate about their culture.
2. Insufficient teacher training in minority language.
3. Values given to the minority culture, tradition and language have been neglected.
4. Minority people do not have enough knowledge about modern practices and after hold on to their special world.
5. Need for more economic development support from the government.
6. Minority peoples are sometimes neglected when planning and implementing educational activities.
7. Need for better road access to the people particularly for the teachers and for general communication.

2) Guidelines for Preparation of Effective Basic Literacy Learning Materials for Minority Peoples

The participants of the Workshop prepared the Draft Guidelines for Preparation of Effective Literacy Learning Materials for Minority Peoples. The contents are as follows:

A: Study and Survey of Background Situation and Needs of the Minority Peoples

1. Making the objectives of the study/survey clear
2. Identifying and knowing the target population
3. Attitutdes of literacy/development workers towards the minority (ethnic) peoples
4. Methods of conducting survey
   (a) Interview (b) Observation (c) Discussion
   (d) Listening (e) Photographs (f) Recording
5. Areas of data to be collected
   (a) Demography (b) Geographical situations
   (c) Occupations (d) Social structure
   (e) Culture/language/tradition (f) Environment
   (g) Health (h) Life styles and daily life
   (i) Education (j) People's participation in community's activities
6. Analysis of data collected
7. Evaluation

B: Preparation of Basic Literacy Materials

1. Principles and Steps in preparing learning materials for minority peoples
2. Analysis of data and identifying priority needs
3. Preparation of educational programmes and curriculum
4. Selectino of theme
5. Selection of format
6. Selection of content
7. Writing and illustrating the materials
8. Use of oral literature and the languages for materials

C: Methods for Effective Use of Materials

1. Teachers
2. How to approach the learner
3. How to motivate the learner in educational activities
4. Teaching methods
5. Teaching materials
6. Learning Process
7. Evaluation of teaching/learning activities
8. Follow on / Follow up

A) Methods of Study and Survey of Background Situation and Needs

1. Making the objectives clear

- To realize needs and problems of the minority peoples
- To prepare effective teaching/learning materials for them
- To develop suitable teaching/learning approach for them

2. Identifying and Knowing the target population

(1) To identify who are the target population

- tribal/ethnic groups who:
  have their own history, cultures, language, tradition, dress, indigenous knowledge, and identity.

(2) What are their living conditions and commonalities?

- living in remote areas, isolated area, rough terrain.
- related to nature, live in harmony with nature, rather natural way of life.
- affected by the process of modernization of globalization of the mainstream in society, and facing rapid changes
- variety of cultural values, having rice traditions, highly socialized among themselves.
- often transmit knowledge and culture through oral tradition. Generally do not have a recognized written script.
- live in diadvantaged conditions with social and economic pressure (sometimes on social welfare and often regarded by government as those who create social problems, e.g. drug addict, alcohol addict)
- low literacy rate and less opportunity to further education.

3. Attitude of literacy/development workers towards the minority (ethnic) people

The literacy/development workers have to understand the minority (ethnic) people by:

(a) Reading some document on the community.
(b) Trying to find someone who is known by that ethnic people to introduce you to them.
(c) Living with them in their community until being accepted.
(d) Trying to learn their own language, culture, tradition and habit.
(e) Working together or participate in their activities as much as you can.
(f) Getting along with everybody, not take side with any particular group.
(g) Calling them by their ethnic name, not the given name by the outsiders.
(h) Creating equal relationship and mutual respect with the people listening, trusting and respecting them.
(i) Finding out the reasons behind the phenomena or finding out the reasons behind the phenomena or behaviour that occur before making judgements or seeking to change the situation.
(j) Giving appreciation to their potential, culture, ways of life and indigenous wisdom.
(k) Encouraging them to have self-confidence.
(l) Keeping in mind that learning process is two-way between the ethnic people and social worker/educator.
(m) Following ethnic people's schedule in contacting with them according to their working time, not your own convenience.
(n) Keeping in mind that learning places, topics, time should be flexible according to the interest, and necessity of the target groups (adults, teenagers, children or elders)
(o) Keeping in mind that valid information/ unexpected information/data could come from many perspective persons including elders, poorest or lowest people, not only the headman or teacher.
(p) Being careful not to ask sensitive questions, e.g. discrimination between men and women, pregnancy, personal questions, to a particular person.
(q) Keeping in mind that formal research (survey) is boring for the ethnic people. We should use informal/unstructured survey with sensitivity.

4. Methods of Conducting Survey

(a) Interview (formal/informal or structural/unstructured interview)

1. In using interview with ethnic peoples, informal or unstructured interview should be applied.
2. Questions asked should be in general first, such as asking sometimes about food, family, farming, etc. Then ask something we want to know later.
3. Do not ask questions sensitive to the people, e.g. the questions like:
   - Where were you born?
   - How much is your income?

- Personal questions or questions to show that we do not believe in what they say.

4. Using snow-ball technique to identify key informants.

(b) Observation

1. Do not do only pure observation. Data collector need to live in the community for some time until he/she gains trust from the people.

2. Data collector should participate in the activities with the people as an insider, and do observation at the same time (participant observation).

3. Things to observe are:
   - housing structure
   - farming areas
   - dressing, cultural activities/ceremonies
   - working conditions
   - daily activities
   - roles of men/women
   - division of labour
   - gender relationship
   - natural resources
   - practices-related to the belief of people e.g. in red Lahu Village
   - the food they eat
   - relationship among people in the village
   - how they take care of sick persons
   - ceremony/culture
   - children care
   - use of land and water resource
   - how decisions are made

Some of us expect a leader in a community to make an immediate decision. Some communities will only make a decision after all of their people have given the matter consideration. This takes time, which often upsets officials as they see this as hindering progress.

(c) Discussion (formal and informal discussion)

1. Discuss with community leaders, young people, housewives, and some other groups to get their views about education, development, and other related topics.
2. In order to obtain more data, and to encourage the people to speak more, the data collector must be a good listener.
3. Informal discussion may provide some data that cannot be obtained by interviews or observation, particularly the opinion and points of view of the people.

(d) Listening

Listening is another means to obtain data from the people. To learn what kind of topics/issues people normally talk about to each other.

Listen to what the people:
- say among themselves before work, while working and after work.
- say to the village leaders.
- say to the outsiders/authorities.

and listen to their songs/music. There might be some message of interest.

(e) Photographs

Photographs can depict many things that cannot be explained by words, and can be useful in data collection, such as picture about:

- cultivational areas
- housing areas
- daily activities or cultural activities of the people
- people working etc.

Note: Be aware that it is necessary to ask for permission before taking pictures of the people and of sacred objects or places. In some minority peoples this is very relevant. A living person can say "no" to a photographer, a sacred object cannot.

(f) Records (video and audio recording)

The areas for video recording might be similar to photographing. Audio recording might be regarding song, music, discussion, ritual ceremonies. But be sure to get permission from the people before hand.

5. Areas of data to be collected

(a) Demography
- number of households/number of families/number of population/ages of population
- ratio of youths/adults
- gender males/females
- other racial groups within the community

(b) Geographical situations
- location (altitude, distance from city or other villages, etc.)
- transportation (getting to the community, and within the community)
- forest, desert, rough terrain (forest, water resource)

- climate
- Natural surroundings, natural resource

(c) Occupations
- how they earn a living
- main occupations, supplementary, crops grown
- how they earn (get money from) income (from what source)
- take their productions to market
- go out to the city to work (or in the village)
- get some natural materials from the forest
- handicraft their productions into the value goods

(d) Social structure
- Main claim, family trees
- Who is the leader? (formal or informal) (traditional leader)
- Relationship of people with community
- Power structure of community
- State of man and woman
- Roles of man and woman (wife and husband) equality?
- Property possession, including land ownership
- Relationship with powerful people from outside (authorities), etc.

(e) Culture/language/tradition
- Cultural activities
- Dress type
- Group's songs, folk songs, folk dance, traditional music
- Folk stories
- Ritual practices/ceremonies, learning practices
- Methods of farming (patterns)
- Communication languages within or outside the community
- Structure of the house, allocation of housing space
- Symbolic repression of signs

(f)Environment

1. Natural environment
- Use and protection of natural resources (soil, water, forest, mountain, etc.)
- Quality of soil, water, in the community
- Cages for animals?
- Any touristic areas?
- Use and disposal of the wastes, chemical compounds
- Indigenous knowledge concerning environmental preservation

2. Social environment
- Social/educational facilities?
- Bridges/road for transportation
- Important places e.g. church

3. Attitudes toward utilization or protection of environment

Note: Do not blame environmental destruction as a consequence caused by the ethnicpeople

(g) Health
- Sanitation (having a toilet?, a place to take a bath, etc.)
- Knowledge about taking care of their health
- Child care knowledge
- Traditional ways of curing sick persons (herbs, sprinkling water, magic)
- Traditional medicines
- Food nutrition
- The way to keep good health (exercising)
- Any drug addict?
- Family planning (methods: traditional/ conventional) their attitudes about family planning/practices
- Taking care of health (children, the elderly when being pregnant)
- Breast-feeding
- Vaccination
- Seasonal diseases

Note: Some question might be sensitive to ask the pregnant women, so we should ask the third person instead.

(h) Life styles and daily life
- What are the things they consider essential in their daily life?
- Daily activities from morning to night (according to cultivational period) throughout the year
- Relaxation
- Use of leisure
- Eating/working/dressing habits
- Socialization
- Open-minded/conservative
  practices?
  attitudes?
  values?
- Religion in relation to life styles? etc.

(i)Education
- How knowledge or skills are transferred from one to another generation?
- Formal/informal education
- Attitudes toward education of men and women
- Transmission of knowledge (place, family, community, school)
- What kind of knowledge is considered essential?

- Who is the one to be in charge of that educational activities?
- Urgent needs on education (e.g. skills, communication/language)

(j) People's participation in community's activities
- How activities are organized/managed?
- What groups of people are involved and to what extent?
- The roles of leaders and commoners
- Their participation in construction of public places e.g. school, bridge?
- Their understanding about the concept
- Level/degree of group work for common good public benefit
- Traditional/new styles of participation
- How they get cooperation or full support from members of the society?

6. Analysis of Data

Key steps for analyzing of the data:

- Categorize the collected data into groups of contents and related areas, such as the areas of health, occupations, environmental issues.

- Prioritize the issues according to the order of importance or urgent needs. This should be done by discussion with the people themselves, and ask them to prioritize their needs.

- After the needs have been analyzed and prioritized, the issues can, then be transferred into contents of the learning materials to be developed.

7. Evaluation

1) To re-check the data, whether it is valid, or in accordance with the needs of the people.

2) To evaluate the methods, whether the data collection methods were appropriate, or whether the methods should be adjusted.

3) To adjust/modify:
- the interview questions
- things to observe
- points to focus on when doing another survey.
- contents of the issues to survey

4) Get feedback from the people - how they think about the survey.

B) Methods of Preparation of Basic Literacy Materials

Characteristics of preparing effective learning materials for minority peoples

1) understanding their life & culture
- to have sufficient knowledge and understanding about the culture, values & taboos, environment, psychology and needs of the minority peoples and to have a due respect for them.
- to make the materials suited to the knowledge and skills of the tartget learners based on their culture.

2) content from their life & culture
- to derive content from their daily life and culture in order to make the materials learner centred
- to focus on the real and immediate problems of the learners and their society.

3) language & script
- to have sufficient knowledge and understanding of the language and script of the minority people
- to start with mother tongue for ease of communication, understanding in order to build up learner's confidence
- In case the language of the minority people has no script, to use the script of the major language of that region for better communication. In case they have different script, bilingual materials can be used.

4) simplicity
- Make it simple, practical and attractive for easy learning and easy teaching.

5) suitable & effective media
- to utilize existing effective communication media such as oral tradition (story-telling, songs, drama, puppets, game, dance, etc.) with variety of printed and audio-visual media.
- to use more visuals (photographs & illustrations) and less text

6) participation
- to encourage the participation and involvement of the minority peoples themselves in the preparation of materials.
- to promote active and participative learning.

Steps for developing learning materials

1. Field survey
↓
2. Analysis of data and identifying priority needs
↓
3. Preparing education programmes and curriculum
↓
4. Selection of theme
↓
5. Selection of format
↓
6. Selection of content
↓
7. Preparation of texts, illustrating, photographing and editing the materials
↓
8. Finalizing the title and captions
↓
9. Field-testing of draft material
↓
10. Revision of draft material and preparation for printing
↓
11. Evaluation

Selection of Format

Format of materials for minority people is decided on the basis of what may be most suitable and effective for the content of the particular materials to be produced and learners' interests.

(1) Select the formats which can convey the messages in the most easily understandable, enjoyable, clear and effective manner for the targeted learners.

(2) The format should also attract the learners' interests reflecting the needs and cultural background of the learners

(3) The materials should be strong and durable, handy to carry and easy to use.
Time and place for the material to be used should be considered carefully.

(4) Develop several formats on the same theme so that interests and effectiveness can be multiplied.
Consider the format depending on whether the material is motivational, instructional, or for the follow-up.

Possible Formats for Materials

Category	Format
1. Printed book	- booklet - book - photonovella (booklet by photographs) - comics - others
2. Printed non-book	- leaflets (flyers) - poster - flip chart - cards - wall newspapers - news periodicals and journals - others
3. Audio-visual media (folk media)	- story telling - songs - folk dances - drama - puppet show - shadow play - picture story-telling - others
4. Audio-visual media (electronic media)	- slides - videos - tapes - radio programmes - TV programmes - films - others
5. Games and others	- card games - jigsaw puzzles - 'future' games - games of finance (e.g.' Monopoly') - board games such as Sugoroku, Parcheesi, Snakes and Ladders, - simulation game - others

Writing for Minority Peoples

(1) The people for whom we are going to create materials belong to the world of oral tradition. Our task is to motivate them to accept the new culture of literacy. If they get motivated then they would be entering the new world of printed word and get into the process of transition - transition from orality to literacy.

(2) Creativity keeps them alive and moving. These spoken languages keep on enriching themselves. To learn from them their words, their ways of using the language, popular and frequent words, different sounds or phonemes.

(3) When we use the mother tongue for writing for minority people we have to keep following aspects:

1) A spoken language is always rhythemic and poetic.
2) It has its own vocabulary which makes communication easy. Mere translation from national to minor language may not convey the message.
3) It is always creative and rich in its folklore.
4) It has a different idiom than the written language.
5) It is ever changing and transforming.

(4) The language to be used in basic literacy material should be simple, straight forward and most frequently used words from the learner's vocabulary. In the beginning only one word consisting of 3.4 grapheme or written symbols can be introduced. A sentence in the poster or charts should be restricted to 3-5 words. Each sentence should convey only one idea or message. The sentence should be direct and maintain the syntax. The idea or message can also be taken by quoting a line from a popular folksong or a frequently used proverb.

(5) Minority language has words that are concrete and from their daily life. Sophistication of city-life has no place in their vocabulary. The selection of words for basic literacy material will have to be in clear tangible terms. The words like culture, arts, quality of life are vague for them.

Illustrating of Materials for Minority Peoples

(1) - Study carefully the indigenous designs, visual expressions, symbolisms and taboos and reflect them in illustrating with due respect to them.

(2) - Illustrations should stimulate the learner's interest and needs in their daily life based on their problems

(3) - Illustrations should convey messages and information in a simple and clear manner based on the understanding of their culture.

- To study what kind of visualization is most easily communicable because "visual illiteracy" also exists in some cases. It is advisable to avoid cartoon styles, symbols, etc. at the stage of basic literacy

(4) - Illustrations should be relevant to the subject matter and appropriate to the objectives and strategies of the learning content.

- According to the level of learners whether they are at the motivational stage or instructional stage, different styles of illustrations should be used effectively, when necessary.

(5) - Illustrations should be very attractive, clear and pleasing to the eyes of the learners. Try to find the visual expressions which everybody would like.

(6) - Try to get help from the persons from the community who know well about their own visual culture. Listening to their opinions and use their illustrations agressively.

(7) - Visuals should play the major role especially for basic literacy stage.

How Can Oral Literature be Utilised in Basic Literacy Material?

The oral literature is abundant and rich. It is important to preserve it to continuously enrich the society and the world.

How can oral literature be utilised in basic literacy material?

1. Well-known proverbs, riddles or couplets from folk literature can be introduced at appropriate places in the primers.

2. Some famous characters and a simple storyline of folktales can be used in primers.

3. Short exercises can be on riddles from folk traditions. For example, three answers can be given for a riddle. The learner will write the correct one in the space given with dotted line.

4. Supplementary books can cover information on fairs and festivals, village history, folksongs, stories of adventure and romance, humour and worldly wisdom found in folklore.

5. Folk songs, folk music, folk theatre etc. can be motivating factors while building environment for literacy through audio-visual aids.

6. Folk tunes with changed lyrics are quite popular in developmental programmes. Many a times learners themselves compose lyrics on the tunes familiar to them.

The use of folkculture in literacy material has always attracted minority peoples towards literacy programmes, and folk artists have been successful change-agents.

Selection and Use of Language in Basic Literacy Materialsfor Minority People

When the learning material is learner-centred it is almost imperative to use the language in which the learner is most comfortable and at ease. For the present target group it is the mother tongue of the learner. When he/she can understand the language of teaching material and the medium of instruction, his/her pace of learning increases. As a result the learner becomes more confident about his/her learning abilities. Learner's self-confidence and pride in his/her own culture and language lead to effectivenss of literacy programme. For learner's access to wider range of reading material and for joining the main stream of formal education system it would also be necessary to slowly transfer the learner from the mother tongue to the regional or national language, as the case may be.

There can be three ways of using the language:

(1) In case the mother tongue and the regional or national language have the same script, the basic literacy material can be in the mother tongue to begin with. Simple and common words of the national language can be gradually introduced after having reached at least half way in reading, writing and numeracy skills.

In India basic literacy is taught through 3 primers. The first one can be totally in mother tongue. The second one can have a few words from the regional or national language, and the third primer can have 90%-100% transfer in the language other than the mother tongue.

(2) When the scrript of the mother tongue is different from the regional/national language, it is advisable to develop the learning material in both the languages. The learner will have a choice to select either of the languages. It has been observed in some countries that the majority of the older people select the mother tongue, while some self-motivated young learners prefer regional/national language for its wider use in life.

(3) There are three options available for developing learning materials when the mother tongue has no script. It can be the script of the region or nation. It can be Roman. Or a new script can be developed. The right of selecting the script should be with the minority community or it can be decided mutually by the users and producers of the material.

The advantage of using regiona/national script is that after the transfer to the regional/ national language the learner has an access to the benefits of the literate world. When learners insist on their own separate script, the psychology behind the idea is to have their own identity and preserve their culture.

It is, therefore, important to interweave that security while developing basic and supplementary learning materials.

C) Methods of Teaching and Effective Utilization of Materials

The full utilization of materials is extremely important. The most carefully prepared and most colourful resources are of little value if they only hang on a wall of site on a shelf.

1. Teachers

Teachers are the most important resource in achieving literacy. It is important to realize that parents and grandparents can teach children. Children can teach their parents, and that people of the same age can teach each other. It is not always necessary for a teacher to have formal teaching qualifications. What is more essential is that the teacher is prepared to continue to learn those qualities that will assist the learning group. It is suggested that teachers for minority people should have the following characteristics/motives.

Most essential qualities:

- Dedication and devotion
- Tolerance
- Honesty
- Open-mindedness
- Language ability
- good communication skills/ability in the language of the minority group
- Adaptable/flexible to cultures/traditions of other people
- His/her own willingness to go on learning

In most situations a teacher will be expected to do more than teach people to read and write. They will be required to be a "walking class" and a "walking library" for the community. The task will be demanding and will require long hours of work. There will be little immediate assistance from people outside the community. Desirable qualities that will assist a teacher are:

Be able to form good relationships with others, be patient; have a pleasant personality, leadership qualities, and endurance; be respectable and respect others: be knowledgeable and experienced in many things; have some skills in singing/dancing/drawing/making things; have a sense of humor and sense of responsibility, be willing to work voluntarily.

2. How to Approach the Learner

At present, in many cases of literacy teaching, the teacher is not from the target community. In most situation of illiteracy, the community that is being approached will have had little contact with other people outside their own environment. They will not be aware of the value of literacy to them. To approach the learners certain preparations, attitudes, and manners are suggested for the teacher. These are recommended to enable the teacher to become more quickly accepted as a part of the community, thereby enabling the learning activities to take place more readily.

1. Preparation of self before entering the target community:

   The teacher should:
   - Be prepared mentally.
   - Consider his/her own appearance: dress appropriately for the situation of minority people.
   - Have a smiling/friendly personality.
   - Be aware of the culture of the minority people, and be sensitive to their culture and traditions.
   - Understand the role and position of the people in the target community.

2. When contacting the people in the target community, the teacher needs to make the contact as helpful as possible both to the community and to him or herself. It is suggested that the teacher should:

   - Talk with responsible leaders.
   - Share food and drinks when offered.
   - Make the acquaintance of people to gain their confidence.
   - Make friendly conversation with the people.
   - Be observant of what is happening in the community.
   - Be friendly.
   - Be aware of their culture and tradition.
   - Be sensitive to their culture and tradition.
   - Be involved with all of the people.
   - Establish good relationships with the villagers.
   - Listen to people with sincerity.
   - Get people interested in him/her self.

3. When the teacher has the confidence of the people, then he or she could motivate them to participate in educational activities. Attitudes that the teacher should display that would encourage participation by the learners are a willingness to:

   - Interact with the people
   - Join in singing, dancing, and sports activities when possible
   - Give demonstrations

- Have a happy/friendly personality
- Be aware of cultural differences, and peoples' roles
- Be sensitive to the peoples' culture and tradition
- Be involved with all of the people
- Be able to involve everyone in the activity
- Establish good relationships
- Listen to people with sincerity
- Get people interested

3. How to Motivate the Learner in Educational Activities

In non-formal learning situations, the learner will almost always need to be encouraged to participate in the learning situation. To motivate minority peoples to join educational activities, the following techniques/methods (meant to involve the teachers and she the learners) are suggested:

1. Do something active, to get and maintain their attention:
   - singing with action
   - using game (role playing, indoor games, etc...)

2. Tell stories in an expressive, dramatic way. These can be:
   - Traditional
   - Modern - true and fiction
   - Individual experiences
   - Familiar topics relevant to their community

3. Use pictures
   - Show interesting and relevant pictures
   - Draw pictures
   - Use pictures that people can colour in

4. Use real objects. These can be:
   - people (as role models or with first-hand experience)
   - things (as practical examples)

5. Issue a challenge/friendly provocation
   - Be involved in all activities

6. Establish a good relationship
   - Be involved with cultural activities
   - Know the family members of your learning group

4. Teaching Methods

In non-formal education, often there is no set or regular time for educational activities. It would therefore be necessary to take advantage of the most appropriate time and venue according to the living conditions and situation of the community. This could happen in any of the following situations:

1. Where: In literacy for minority people, not only the classroom, but various sites can be suggested for learning activities according to the living situation of the people, such as: homes, field, under trees, working place, religious facility, on a boat, beach, etc...

2. When: Educational activities should be carried out in a flexible manner according to the convenience of the target audience. The following is suggested: class time, before and after work, recess time at work, during ceremonial activities, while travelling, when people submit problems, when people are afraid (because of superstitions, etc.), or whenever the opportunity arises.

3. To whom: children, adults (minority people)

4. How: For flexible educational activities, the following ways are suggested: activities, games, storytelling, drawing, conversation, observe real situation, discussion.

5. Who is the teacher: official teachers, local teachers, parents - trained or untrained, outside volunteers, children teaching each other.

5. Teaching Materials

It is recognized that the most effective use of teaching materials is:

1. to get people interested in the activity
2. to gain an understanding of the topic
3. to read any written content
4. To write about the content

Following if a list of teaching materials which can be used in the earliest stages of learning for minority peoples' education. There are suggestions as to how they can be used to best advantage and why they are useful for literacy learning.

1. Posters/Pictures

How to use them:
- Show the poster
- Invite comment from learners
- Explain the content - elaborate on content
- Invite discussion
- Role play activities shown on the poster

The learner understands what is on the poster, reads the written words (or newly introduced key words), and writes the key words.

Why use Posters?
- Learners can get a direct message from the pictures.
- May people can use the poster at one time.
- There are few words and many illustrations.
- It is easy to invite discussion and gain the interest of the learners.
- One poster can be used for many learning themes or subjects.
- Posters can give repeated information.
- They are easy to carry around

2. Songs

How to use songs for learning activity:
- Learn first by listening
- Have simple words and relevant content
- Memorize the words by singing many times
- Talk about the song/explain its meaning.
- Identify key/new words, read key words, write key words

Why use songs?
(Need to get from master sheet)

3. Puppets

How to introduce to the learners:
- Tell a story, giving a message that is relevant to the teaching content.
- Pose real problems/raise relevant issues based on learners' daily lives.
- Create discussion.
- Make a puppet from local materials.

* learn parts of the body/colours (using clothing)
* read key words/write key words
* discuss meaning of key words

Why use puppets?
- Can motivate interest and retain interest and concentration.
- Can create an enjoyable atmosphere.
- Can cover all relevant topics.
- Can create two-way communication.
- Can bring people together in one place/ situation.
- Can be used to develop the skills of the learners.
- Can be easily made with local materials.

4. Folded Blackboard (four-in-one)

This is a small, portable blackboard about 60 cm x 40 cm. It has four faces for different activities some are of a fixed nature. One face is left blank for immediate use by teacher or learner.

How to use:
- Use to develop writing skills.
- Use for drawing pictures/sketches.
- Use to develop learning of alphabet and numbers.

Why use a folded blackboard?
- It is easy for the teacher to prepare for a particular lesson.
- It is very flexible.
- It can be used over and over again.
- It is easy for the teacher to carry around.
- It can be used by the pupils for writing and drawing.

5. Real Materials/Live Objects

How to introduce learners to the objects (use local objects):
- Discuss the object.
- Explain its use/purpose of the subject.
- Select key words of object.
  - read words
  - write words

Why use real objects:
- Objects are locally found, readily available in the local situation.
- They are of no cost.
- They are very relevant to the learners' situation.
- The learner can use all of his or her 5 senses to understand.

6. People

How to introduce the person:
- Say why he/she is present.
- They will tell a story/folktale/teach a song/ talk about their experiences.
- Learn key words/read/write.

Why use people?
- They are of no cost.
- They are relevant to the learners.
- It gives pride to the community as they see there is value in their own people.
- Helps young people to learn about their culture/traditions.
- Can create cross contact between generations.
- Can easily invite discussion by leaders, elders, role models.

Other relevant teaching materials are:

* Booklets/Comics/Puzzles
* Stories/Poems
* Flash Cards/Charts/Word lists
* Workbooks
* Games
* Toys
* Video/Tape Recorders/Radio/TV

7. Booklets

How to use: (As an extra page)

6. Learning Process

The learning process must be used or adapted and be suitable to the activities or teaching methodology in accordance with their situation of the learners. There are many methods:

1. Learning by observation
   - miming/imitation
   - demonstration
   - modelling

2. Learning by hearing or listening
   - repeating sounds
   - imitation

3. Learning by doing
   - actual participation
   - experimenting
   - field trips
   - action
   - copying
   - working together

4. Learning by problem solving
   - experimenting
   - discussion (question and answers)
   - interviews
   - observing real situations

7. Evaluation of Teaching/Learning Activities

The following criteria for the evaluation of teaching/learning activities is suggested:

1. What is to be evaluated? The activities to be evaluated are the learning activities being taught by the teacher or facilitators.

2. Who will evaluate these activities? The performances of the pupils or the learners may be evaluated by the following:

   a. the teacher who is doing the actual teaching
   b. learners/peers
   c. the people from outside the community such as the government officials, non-government officials, and other community members
   d. the parent of the pupils or learners
   e. the local leaders of the village

3. There is a need for both qualitative and quantitative evaluation system such as:

1) Formative Evaluation
   The formative evaluation system is as follows:
   a. on-going
   b. oral
   c. paper testing on written test
   d. observation
   e. performance
   f. comparison

2) Simulative Evaluation
   The suggested simulative techniques are as follows:
   a. paper testing
   b. observation
   c. performance

8. Follow on and Follow up

For education to be of any value, there must be continuing learning opportunities for the people. To give just a small amount of literacy and then leave people, will often see these same people revert to their former situation. Literacy will only be of value to people if there is continued opportunity to advance in the skills acquired.

Suggestions include:

- Provide opportunities to improve working conditions/employment skills/income generating activities.
- Provide opportunities for second stage/ advanced educational activities. Neo-literates particularly need continued opportunity to use their newly acquired skills.
- Enter formal education system.
- Provide distance learning/continuing education, facilities (opportunities).
- Provide hostels in areas where there is a higher level of educational activity.
- Provide financial sponsorships/ scholarships.

Basic literacy must be seen and used as just the opening of the doorway to a whole new vista to life.

Chapter 3: Reports of Group Work

Report of Group A

Group Members

Mr. Chanhome Thepkhamvong (Laos)
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Mr. Sanong Tangchu (illustrator)
Mr. Pratompong Mata (illustrator)

Part 1:

1. Identification of Needs and Problems that Minority Peoples Are Facing

Every participant discussed and identified the needs and problems in literacy education of minority peoples in respective countries. After that, we wrote the needs and problems by ourselves on 10 cards by NP method. From these cards we formed 5 topics. They are:

1) How to create good relationships with minority peoples?
2) What kind of non-formal education system should be provided for minority peoples?
3) What facilitate a good learning society?
4) How can they earn more money without destroying environment?
5) Improvement of infrastructure for quality of life is necessary.

In every topic, there are some main points. These points are included in Chapter 2, Item 1 of this publication.. (refer to "Needs and Problems on Education for Minority Peoples: Group A".)

After presentation of these points in the Plenary Session and sharing the results of other two groups, the Group then discussed the methods of study and survey of background situation and needs of the minority peoples.

2. Preparation of Guidelines for Study/ Survey

The participants gave different ideas on this topic and the results are as follows:

A) Understand minority peoples by:

- living with them in the same condition until being accepted by the people.
- Interviewing with the community's leaders.
- Observation of the village.
- Reading important documents of the community.
- Try to find someone who is known to the people to introduce you to the people.
- Call them by their names. etc.

B) Methods of data collection:

i) Interview
ii) Observation
iii) Informal discussion
iv) Listening
v) Photographs

C) Areas of data to be collected and types of questions to ask and not to ask:

i) General questions about
- History of the village.
- Food
- Farming system
- Family
- Education and culture, etc.

ii) Sensitive questions (don't ask)
- where were you born?
- not personal questions
- know taboos of the community
- income, etc.

D) Identying the target group:

i) Who are the minority people?
- Do they have their own languages?
- Do they have their own culture,history dress?

ii) What is their living condition?
- living in remote areas, rough terrain
- simple way of life
- related to nature,live in harmony with the nature.
-facing rapid social change
-having rich traditions, etc.

iii) Education:
- low literacy rate
- less opportunity to further education
- highly socialized among themselves
- cultural values are being affected by outsiders

Concerning the practical guidelines and principles for preparing effective basic literacy reading materials for minority peoples, Group A formulated the method of study and survey of background situation and needs of the minority peoples based on these discussions. Details are included in Chapter 2 Item 2 of this report.

Part 2:

1. Field Survey of Law Yo Village (Akha People)

1) Village Profile (Law Yo Village)

Ban Law Yo is an Akha village. The first group of people migrated from Ban Hua Mae Kam and Ban Mae Luang Jan to this area in 1971 due to lack of farmland and political disturbance along the Thai-Burmese border. This village has two leaders: a spiritual leader and a Christian leader. The village was formulated in 1986 by the Hill Area Development Foundation. Educational services in the village were organized by a HADF agent until 1991 when the Chiangrai NFE Center sent in a HAE teacher to the village.

Location:
Mu 19, Pangsaa, Tambon Patueng, Mae Jan District, Chiangrai. The village is about 39 kilometers from Mae Jan District. The road is to the village is paved with asphalted surface, with a kilometer of distance paved with hard-clay. Access to the village by bus is possible in all seasons.

Population:
237 persons (115 males and 122 females). The village is composed of 49 families living in 38 households. 29 of the families believe in Christianity and the rest believe in spiritualism. Only one family has attained Thai citizenship.

Education:
67 persons (35 males, 32 females) attain lower than primary education. The rest are illiterate. Currently 59 persons are learners of the HAE project. Two of them have completed the HAE curriculum. A few children have enrolled in a primary school outside the village.

Occupations:
The majority of the population are cash-crop farmers growing rice, maize, ginger, yellow beans, lychee, etc. The family average income is about 8,000 baht/year.

Conditions Needed Attention:
a) Less than self-sufficient rice production due to limited cultivation areas and increase of family members.
b) Lack of water resource. The water resource is quite in a distance from the village.
c) Malnutrition among children.

2) Field Survey at Law Yo Village

Before leaving for the field visit, the resource persons presented some main ideas on the methods of study and survey of background situations and needs of minority peoples. We left at 9:30 to go to Law Yo Village and arrived at the village at 10:30. The teacher of the village presented the following background information about the village from 10:30 - 11:30.

- population: 240 (116 Males and 124 Females)
- 50 families
- 42 households
- 170 illiterates (79 Males and 81 Females)
- income by raising rice, corn, vegetables, and beans
- two literacy classes for 19 illiterates
- In the past, they were not willing to go to hospital even when they were ill.
- ritual culture
- very simple living
- transportation is very difficult
- far from the centre of the district

From 11:30 - 12:30 we held a discussion with some young people and leaders about their daily life work. After lunch, group A went around the village to observe the village surroundings and daily life activities. We were invited into the homes of some families, and we discussed the following topics:

- culture, symbolisms
- house structure
- their daily work
- study Thai language to obtain knowledge
- Men like to drink wine
- No family has a toilet
- They need to know new technology and cultivation.

We left the village at 16:30.

2. Needs and Problems Identified through the Group Survey and Preparing Curriculum

After discussion of field visit to Law Yo Village on 28 February, participants of Group A wrote problems and identified the problems by NP method into several topics:

1) People need to have the knowledge of health protection for elderly persons, children and women.
2) People should participate in all cultural activities of the community.
3) People need to know new technology in increase income.
4) The teacher should teach background knowledge of culture.
5) Minority people need to learn national language as one of the requirement to obtain Thai citizenship.
6) The teacher should educate the basic education through two languages.
7) Teaching: use local contents and materials available.
8) Improvement of roads for safety and transportation.
9) Need for health facilities and child-care knowledge.
10) Maximize use of existing facilities.
11) More cooperation to get more understanding between low-/high-landers.

Based on these problems, Group A made a simple curriculum grid for the village: The curriculum items in the next page are prioritized 1 - 9, with 1 being the highest priority.

Curriculum grid for the village

Health Protection 1	Housing Environment 4	Cultural Activities Knowledge about Culture 7
Childcare 2	Improvement of Roads 5	Cooperation to get more understanding between lowland/highland 8
Technology for Income 3	Use of existing facilities/natural resources 6	New Technology for Cultivation 9

3. Development of Materials

And then, based on the urgent needs and problems in the village, participants discussed and decided to develop following kinds of materials:

- one booklet on protection of health
- one flipchart on using natural resources
- one picture story telling (Folktales of Akha)
- one booklet on toilet

The following four materials and their teachers guides are included after this Group-A Report.

1) "Ourt House" (booklet)
2) "Our Land, Our Happiness" (flip chart)
3) "A Folktale of Akha" (picture story-telling)
4) "Toilet and Our Health" (booklet)

4. Field Testing

We tested above-mentioned four educational materials on 4 March at the Akha hilltribe village of Law Yo. The group members discussed the material with the teacher prior to the actual lesson.

(1) Our House (booklet)

a) The Testing:

After reading the instructions (see details on last page of the booklet) what he had to do, the teacher followed the guideline without any difficulties. In fact, he also adjusted the situation and explanation to the conditions in the village. The learners, particularly elder learners, could identify the conditions and elaborate what they saw in the pictures quite well. By and large, the learners could compare the differences of conditions between each set of pictures quite well. Some of the younger still had problems explaining what they saw and elaborating their ideas. Learners were also encouraged to pronounce the Thai words and clarify their understanding.

b) Observation:

From the field testing, it is observed that:

1) Since the class for the field testing was non-graded comprising both adults and children, the method of presentation in Thai language was feasible and comprehensible. Older learners could understand Thai quite well. Younger learners sometimes had difficulties in understanding, but this was eased by the former.
2) **The learners' responses and the teacher's comments suggested that methods for improving the housing conditions and environment recommended in the booklet were not against the culture of the people, and could possibly be adopted.**

c) Suggestion for Improvement:

1) To make the method of presentation more interesting, the teacher suggested that the material be presented in form of a calender-typed flip-chart, or a slide box.
2) The presentation of the content should be in a comparison set. Learning activities should concentrate on hands-on experiences when and where applicable.
3) To help learners understand Thai words faster, the teacher may introduce a matching game by using letter-cards and pictures.
4) To apply the idea in to actual condition such as in case of a steep road, it is recommended that the teacher encourage learners to construct stairs as suggested in the material. In the area where actual adoption is rather complicated, a model may be constructed as a sample.
5) Some pictures have to be re-drawn to make them more realistic.

(2) Our Land - Our Happiness (flip chart)

a) Evaluation

<u>of the teacher:</u>

1) The teacher know the role of the teaching flip chart, and practice very active and good.
   a) finding very good way to introduce contents of this material for learners. From this way, the learners can know the contents of this flip chart.
   b) using the "comparing method" in testing is very interesting. The learners can know:
      - Why was the forest cut down?
      - Why is there not enough water for daily life?
      - Why does our village get less income than in the past?
2) The learners have got new ideas about the protection of forest and other valuable resources of the village from the bad works and good works, bad habits and good habits in this matter with comparing many works in their village.

<u>of the material:</u>

1) The material provided for learners the knowledge of protecting natural resources through the story on the flip chart.
2) It gave the learners some new ideas about protecting our valuable resources from human beings.
3) improvement of the knowledge of Thai language and Akha language.
4) The learners feel very happy to participate in their cultural activities.

b) Some problems in testing:

of the teacher:

The teacher did not have time to become oriented with the materials. Therefore, the teacher had the following problems:

- presenting language clearly.
- the method of teaching children used as the method of teaching young people.
- The teacher knew a little Akha language; therefore, in communication, the teacher can't share the ideas, contents fully.
- The teacher can't teach by Akha language.
- The method on teaching mother tongue not good.

of the materials:

- Some of the pictures were not clear. For instance, in one picture an elephant looked like a dog.
- The writing was too small for the learners to read.
- The people in the pictures were very different from the Akha people (in dress, shoes, faces, hats. etc.). Therefore, the learners didn't like to see.
- The language: The people like to know Akha language very much. So we must write their own language bigger and as the first thing on learning.
- We only help them to develop their community with keeping and development their own language and other natural resources.

c) For improvement based on the testing:

1. The language is one problem. The minority peoples need to learn their own language with learning national language.

2. Studying the methods on teaching minority language is necessary.

3. Develop more materials in the minority language for the minority people.

4. The minority language must be considered as part of the valuable culture and tradition of the minority people.

(3) Folktales from Akha (picture story-telling)

Firstly, the wonderful song which was recorded by students at the Akha village was used at the classroom for 3 minutes. 25 children were listening for awhile, but they started to sing together to follow this song. After that, a short puppet show was performed by the teacher. The children enjoyed the puppet show very much. Then the picture story (8 pictures) was read out by a villager in Akha language. Afterwards, the teacher read the Thai version.

a) Observations:

1. Oral tradition such as folktales from the minority people is very important for children. It gives them a better understanding of their rich culture and local wisdom.

2. Role of community teacher and teaching method is so important for the minority peoples' education. However, attitude and teaching skill of teacher are excellent.

3. We observed that the teacher can speak Akha language well but can't read out the Akha language. Villagers can read the Akha text a little but cannot read the Thai language.

4. Ways to improve picture story-telling:

a) Very easy and clear instruction for the teacher is necessary.
b) Attractive, colourful, and interesting pictures are necessary for the story.
c) Fully utilize the oral manner more than read out the text exactly.
d) Establish this kind of lesson in open and free atmosphere at the class, if possible every week.
e) Invite the most resourceful story-teller in the village to the community class to exchange the many ideas between the young generation and the old generation.
f) It is necessary to have more research and the linkages concerning cultural education by the mother tongue language and Thai language.

(4) Toilet and Our Health (booklet)

a) Observations:

- The way of presenting topics in the material should be changed based on the target group (children, youth, and adults).

- The way of treating topic should be decided, taking into account the taboo in the target groups.

- After field-testing, we should ask the teacher and students how they feel about the materials.

In this connection, we felt that the following points are important:

1. The role of the teacher is more important than that of the materials.

2. We should select the topic based on the information which we get on the needs survey.

3. When we are not sure about the needs of the target group, we should ask the target group. We should not proceed based on our guessing.

These materials as well as the results of the field testing were reported in the Plenary Session.

(1) Our House (booklet)

บ้านของเรา

OUR HOUSE

by
Somsri Tangmongkollert
Suvit Pichayasathit
Pratompong Mata (Illustrator)

หน้าฝน ถนนลื่น
Rainy season Slippery road

(1)

บันได ปลอดภัย
Stairs Safe

(2)

มืด ควันไฟ
Dark Smoky

(3)

หน้าต่าง สว่าง
Windows Bright

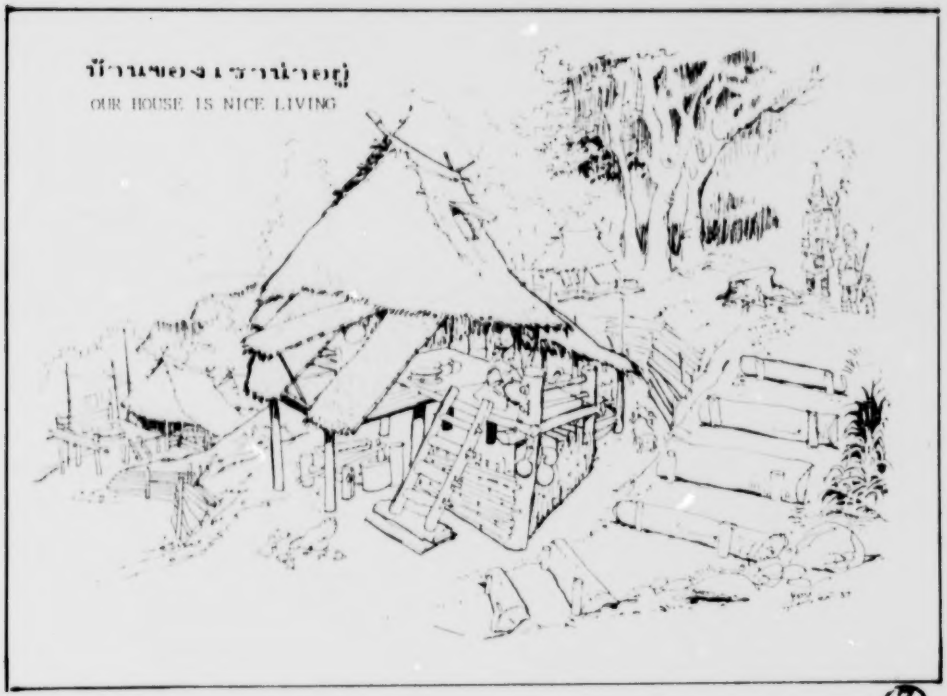
(4)

สัตว์เลี้ยง ชั้นล่าง
Animals Ground floor

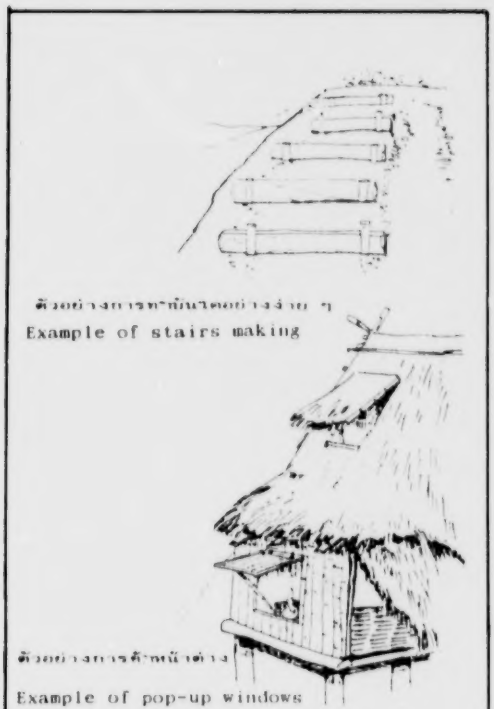
(5)

คอกสัตว์ บริเวณ
Animal pen Surrounding areas

(6)


บ้านของเราน่าอยู่
OUR HOUSE IS NICE LIVING

(7)

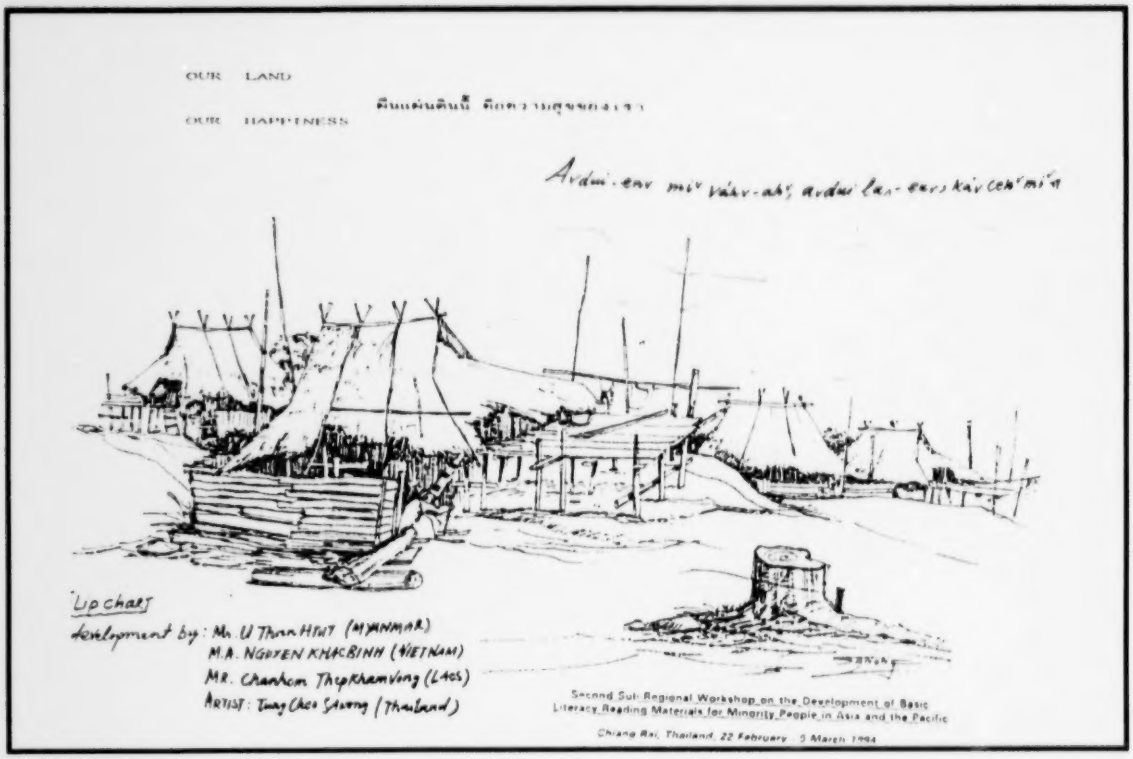

ตัวอย่างการทำบันไดอย่างง่าย ๆ
Example of stairs making
ตัวอย่างการติดหน้าต่าง
Example of pop-up windows

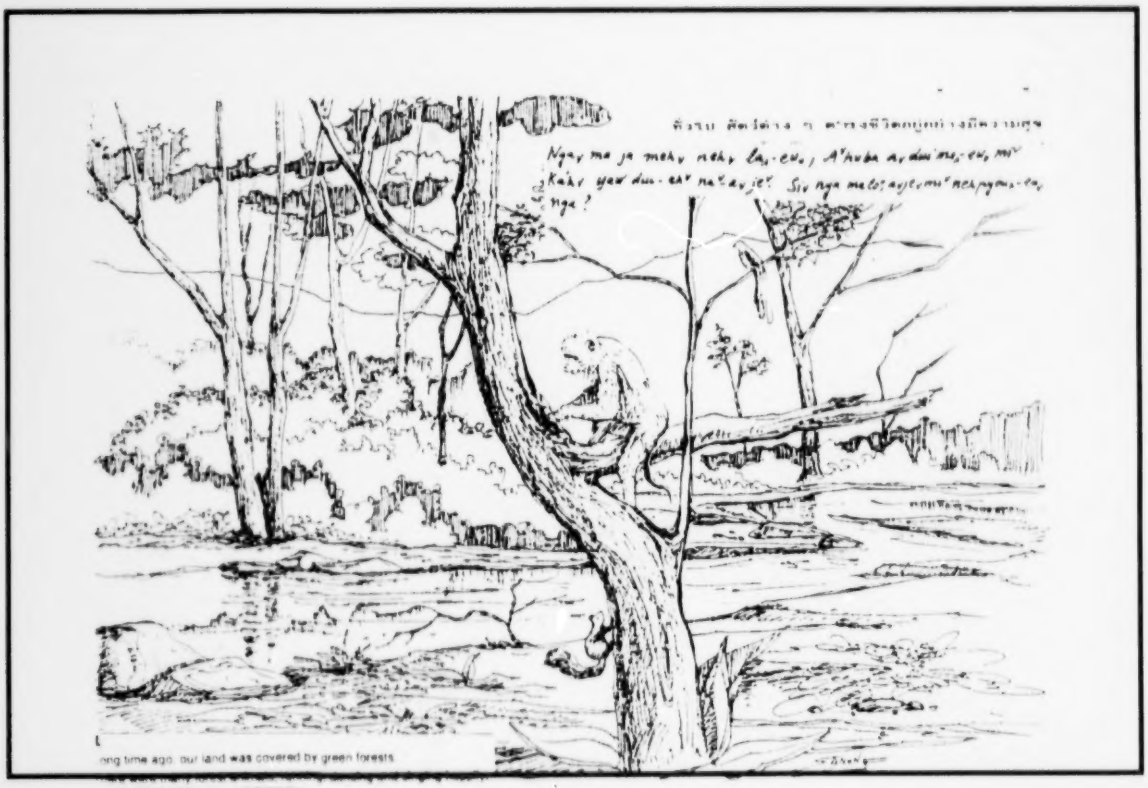
(8)

ตัวอย่างการขยายคอกสัตว์
Example of an extended animal pen.

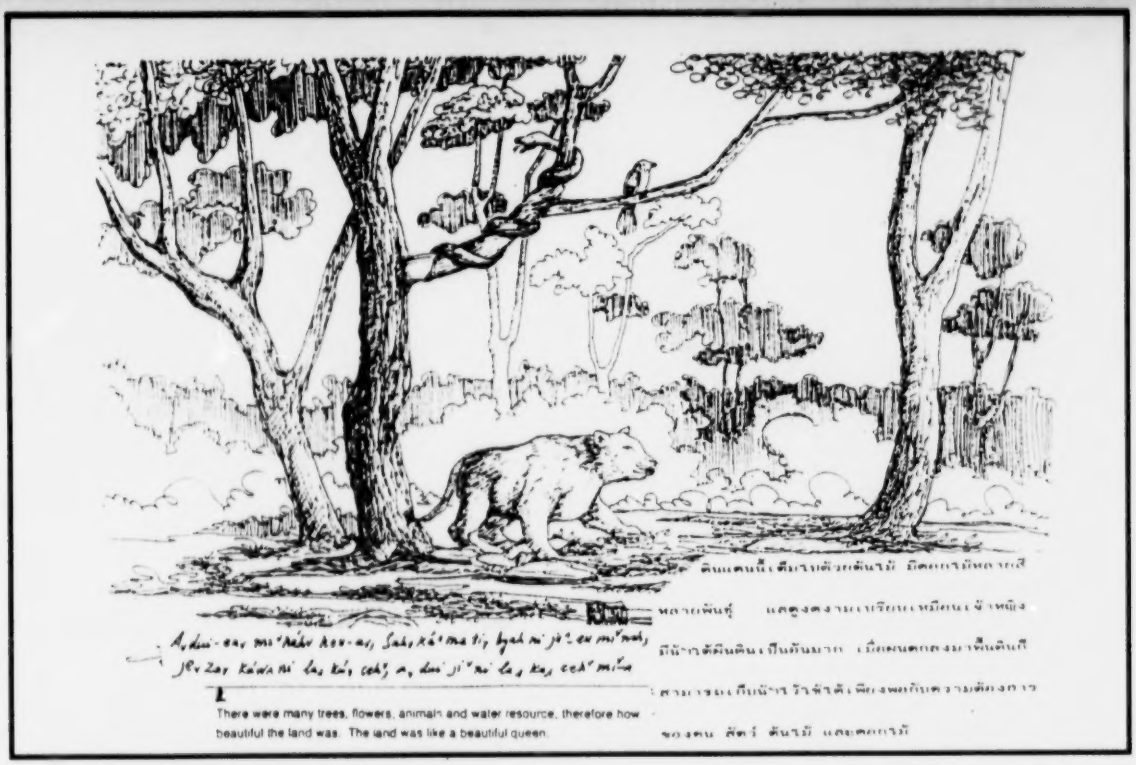
(9)

(2) Our Land - Our Happiness (flip chart)


OUR LAND
OUR HAPPINESS
Ardui-ear mu vàav-ah; ardui lai-ear kàv ceh mi'a
Flip chart
development by: Mr. U Than Htut (MYANMAR)
M.A. Nguyen Khacbinh (VIETNAM)
Mr. Chanhom Thipkhamvong (LAOS)
Artist: Tong Chai Saeung (Thailand)
Second Sub-Regional Workshop on the Development of Basic Literacy Reading Materials for Minority People in Asia and the Pacific
Chiang Rai, Thailand, 22 February - 5 March 1994

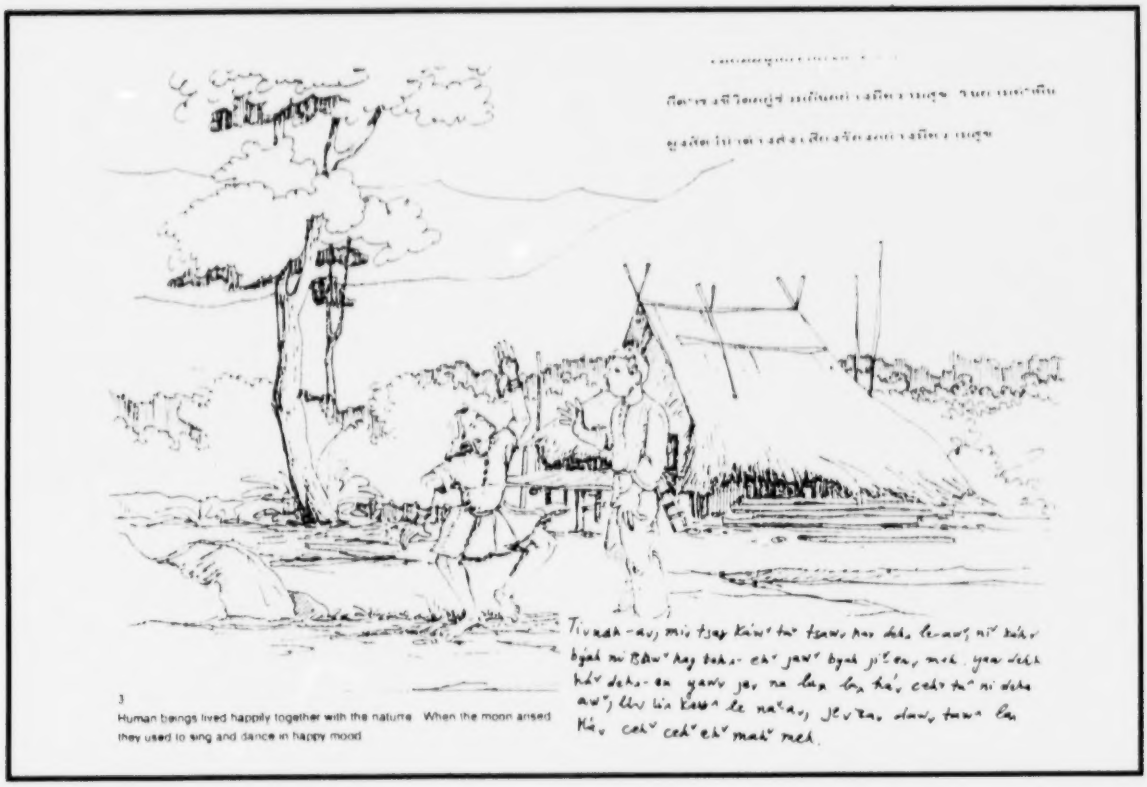

Ngay ma ja mehy mehy lai-eu, A'hubu ardui mu-eu, mu
kàav yaw dui-ear na'avjet. Siv nga mat'ayleumu' mehpyau-eu,
nga ?
long time ago, our land was covered by green forests.

1 Long time ago, our land was covered by green forests.
There were many forest animals, running, dancing and singing happily.



1
There were many trees, flowers, animals and water resource, therefore how beautiful the land was. The land was like a beautiful queen.

2 There were many trees, flowers, animals and water resource, therefore how beautiful the land was. The land was like a beautiful queen.



3
Human beings lived happily together with the nature. When the moon arised they used to sing and dance in happy mood.

3 Human beings lived happily together with the nature. When the moon arise they used to sing and dance in happy mood.

4
Human beings and all animals could drink cold water from everywhere. In rainy season they felt very happy.

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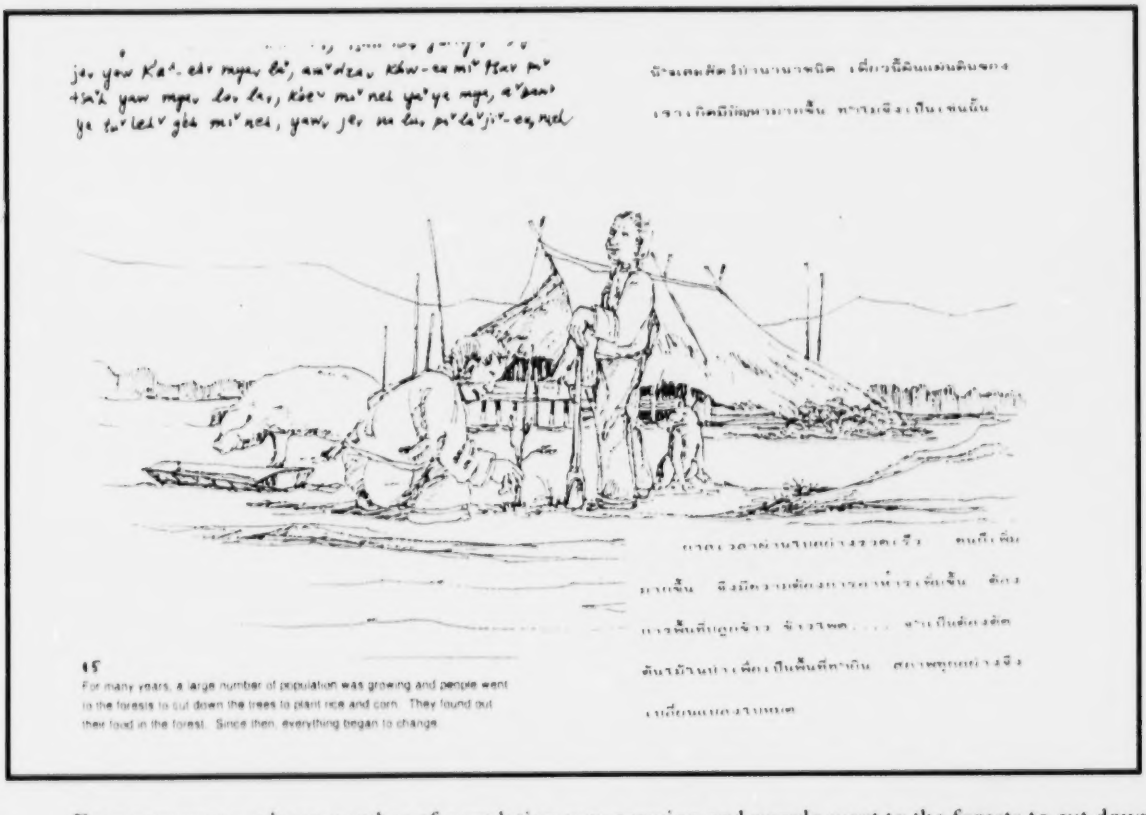

15
For many years, a large number of population was growing and people went to the forests to cut down the trees to plant rice and corn. They found out their food in the forest. Since then, everything began to change.

5 For many years, a large number of population was growing and people went to the forests to cut down the trees to plant rice and corn. They found out their food in the forest. Since then, everything began to change.

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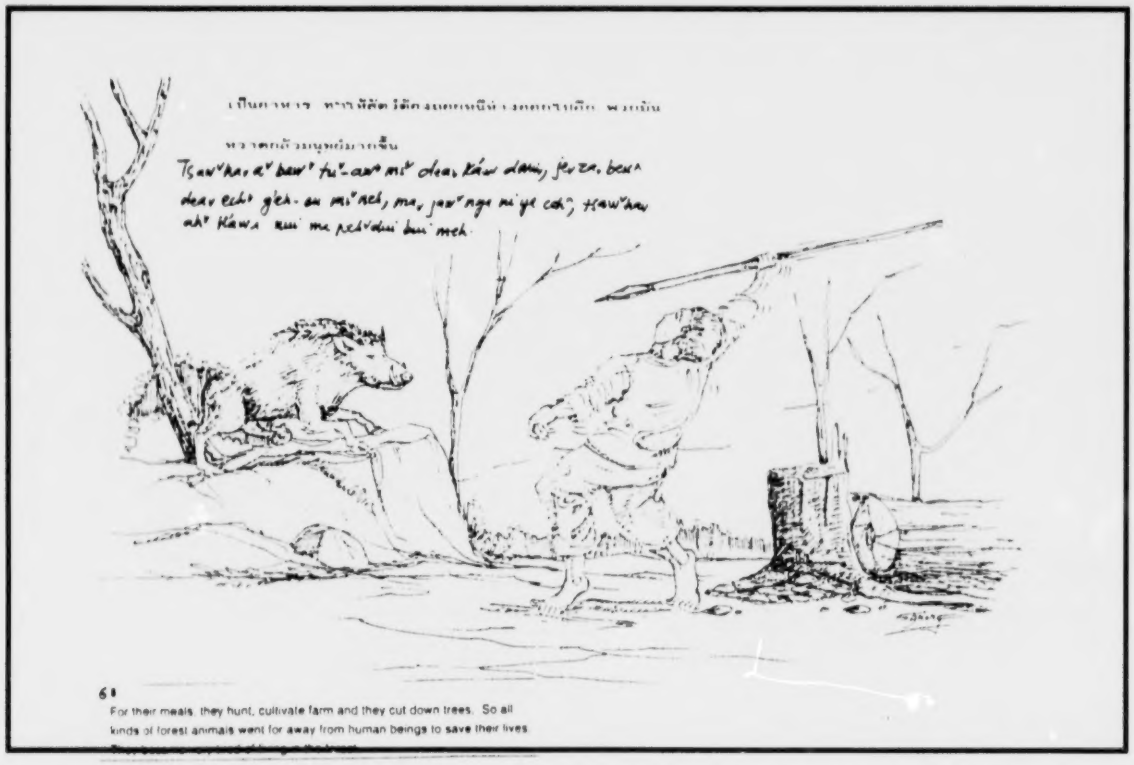
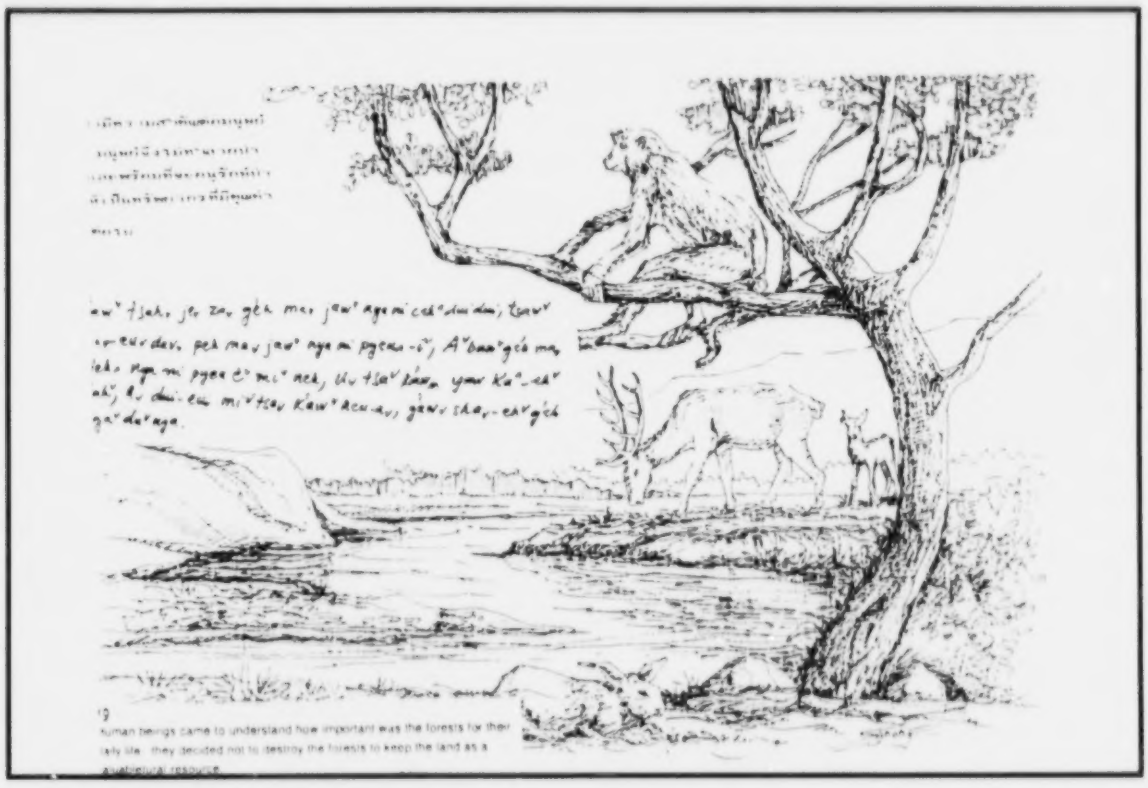

6
For their meals, they hunt, cultivate farm and they cut down trees. So all kinds of forest animals went for away from human beings to save their lives.

6 For their meals, they hunt, cultivate farm and they cut down trees. So all kinds of forest animals went for away from human beings to save their lives. They became very tired of living in the forest.

7 To escape, many animals ran away far from human beings. Therefore the land became dry, and hot place.

8 Lack of forest, lack of water, human beings suffered very much. They had to face difficulties, to get more income.



9 Human beings came to understand how important was the forests for their daily life. They decided not to destroy the forests to keep the land as a valuabletural resource.

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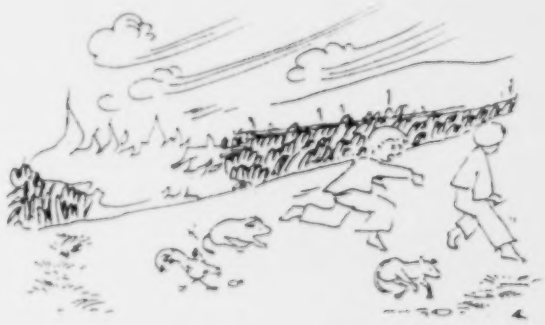
(3) A Folktale from Akha People

1. Once upon a time, God created wonderful land, Nature and Human being. So there were Akha, Lisu, Lahu people and others.

2. God said, "I want to give the land to you." but after that many countries tried get it. Many countries made their borders by strong stones.

3. But Akha people made their boder by grass.

4. One day strong wind blew to the mountain. There was a big fire. Everything got burnt by strong fire.



5. Boder quickly disappeared in front of Akha people. After that Akha people could not identify the boder of their land.

6. Akha people began to travel from one land to the another. Other people also travelled similarly.

7. But other people had written their script in hard stone. It was deep and strong. That why it never disappered. But Akha people had written their script in the buffalo skin. One day as they were travelling, they felt very hungry. They ate up that buffalo skin with the script. As a result, they also lost their language script.

8. And now, Akha people feel that their wonderful nature and mother tongue language and Thai language are very important because language has many cultural values and wisdom. Let us study and work together for happy life of Akha village and Thai society.

(1) "Our House" (booklet)

Objectives:

Learners should be able to:
1) identify general conditions of roads in the village.
2) tell general conditions inside and outside the house, including conditions of ground floor underneath the house.
3) Suggest ways to improve conditions inside the house (e.g. air circulation, light conditions) and surrounding conditions (e.g. roads, and animal pens).

Contents:

1) Safety in using steep roads in the village, especially in rainy season.
2) Health protection, especially in breathing (from smoky air) and eye protection (from insufficient light)
3) Improving housing environment, especially concerning manure and smell from animals

Instruction for Use:

Step 1. The teacher shows picture #1 to learners and ask them regarding:
1) What they see in the pictures.
2) Why these conditions occur.
3) What they would suggest to improve the conditions according to their understanding.

Step 2. The teacher shows picture #2 and ask the learners:
1) What do they see in the picture?
2) If they have the conditions like this picture, what would be the effect.
3) Can they improve the road condition like this picture? Why or why not?

Step 3. The teacher ask the learners to look at picture #3, #4, #5, and #6, and use the same processes as in Step 1 and Step 2.

Step 4. The teacher shows all three sets of pictures (#1 and #2, #3 and #4, #5 and #6) and asks the learners what type of conditions they would like their housing conditions to be.

Step 5. The teacher shows picture #7 to learners so that they can see the inside and surrounding conditions, and asks them whether they would like to have similar housing conditions as in the picture.

Step 6. The teacher suggests samples of how to improve housing conditions by showing pictures #8, #9, and #10; then, explains to them how to do.

Language Teaching:

While discussing about the pictures, the teacher should also reads key words, explains the meaning of each word, and asks the learners to repeat the words after him, and then read and write by themselves respectively.

Evaluation:

Evaluation of their activities is based on the opinions and responses of the learners in steps 4 and 5.

(2) "Our Land - Our Happiness" (flip chart)

Objectives:

- To create awareness of the usefulness of trees.
- To encourage all adults to take part in the conservation of forests.

Specific Objectives

1. To identify the products of the forest.
2. To make all adults grow trees by themselves.
3. To know how to protect forests.
4. To know the value of trees.

How to use this Flip-Chart:

- To instruct all adults to look at the Flip Charts.
- To ask the adults what they know about the trees.
- To lead the discussion by using the following questions.

a. How many kinds of trees do you know?
b. Give the names of the following:
   - three kinds of leaves
   - three kinds of fruit
   - three kinds of flowers
c. Say about five products made from:
   - wood- bamboo - leaves - cane
d. Say what would happen if there were no trees

(3) "A Folktale from Akha People" (picture story-telling)

This is a folk tale about the origin of the Akha people and why they lost their own script.

In Asia and the Pacific, rich oral traditions have been passed on through generations and they play important roles in passing the wisdoms, knowledge and information in people's lives. Not only they have been enjoyed by the people but also the story-telling has an advantage that it can help to have direct communication between the storyteller and the audience rather easily. The topics such as environmental issues can be discussed through the story-telling while showing a few key pictures to the audience. The pictures can help the audience to concentrate on the issue and helps to generate discussion.

objectives:

1) to encourage the children and adults for their understanding of cultural tradition
2) to create an awareness for the importance of their own culture and rich tradition for the villagers
3) to strengthen the relationship between teacher and children, children and parents
4) to understand the story by Akha (mother) language as well as Thai language.

target:

mainly for children

utilization:

1) Storyteller shows Picture #1 to audience. Storyteller reads the text written at the back of the last picture.
2) When the first picture is finished, storyteller pulls Picture #1 aside with right hand.
3) Storyteller places Picture #1 at the back. Picture #2 is shown to the audience then.
4) Storyteller continues reading the story for Picture #2 which is written at the back of Picture #1.
5) This continues until the story is over.

questions by teacher:

1) Do you know any other folktale from Akha people? Please let us know.
2) If you don't know any folktale, please ask your parents or elderly persons.

STORY

Once upon a time, God created wonderful land Nature and Human being. So there were Akha, Lisu, Lahu people and others. God said, "I want to give the land to you." but after that many countries tried get it. Many countries made their borders by strong stones. But Akha people made their boder by grass.

One day strong wind blew to the mountain. There was a big fire. Everything got burnt by strong fire. Boder quickly disappeared in front of Akha people. After that Akha people could not identify the boder of their land.

Akha people began to travel from one land to the another. Other people also travelled similarly. But other people had written their script in hard stone. It was deep and strong. That why it never disappered. But Akha people had written their script in the buffalo skin. One day as they were travelling, they felt very hungry. They ate up that buffalo skin with the script. As a result, they also lost their language script.

And now, Akha people feel that their wonderful nature and mother tongue language and Thai language are very important because language has many cultural values and wisdom. Let us study and work together for happy life of Akha village and Thai society.

(4) "Toilet and Our Health" (recorded tape)

Objectives:

To promote the understanding about the relationship between toilet and our health.

Target:

Youth and Adults

Utilization:

a) to let the target group listen the recorded tape (explained by Thai language)
b) to explain the content of the recorded tape (explained by Akha language)
c) to ask the following question
   1) Do you know what is the toilet?
   2) Why is the toilet needed?

Note:If the target group doesn't know about "What is the toilet" and Why is the toilet needed?", the teacher should explain these points.

"Toilet and Our Health" (recorded tape)

1. Many years ago, we Akha travelled from one place to another place to look for a safe and peaceful place. I wonder whether the forest and the land are fruitful? I wonder if the natives are good people?

2. About 20 years ago, we Akha decided to settle in Ban Law Yo.

3. While we were travelling place to place, everywhere was an open toilet for us because nature is so open and wide.

4. However, after we settled down in the village, we thought "Oh, it is difficult for us to leave human droppings everywhere." Do you know human droppings are not clean?

5. Human droppings contain the many causes of diseases for villagers. We need to clean the village. We must construct a toilet in the village.

6. If we can construct the toilet, we will get many benefits. For example, we will have a clean and healthy village environment. We can utilize human droppings for natural fertilizers for our happy life.

7. Which village do you choose?

1. Village (dirty scene)
2. Village (clean scene)

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Report of Group B

Group Members

Mr. Hasyim Daud (Indonesia)
Mr. Abdul Halil Ismail (Malaysia) - *Group Rapporteur*
Mr. Thongvanh Bounsavanh (Laos)
Ms. Amina R. Bernardo (Philippines) - *Group Chairperson*
Ms. Rujee Boonleoy (Thailand)
Dr. Nghiem Duc Luong (Viet Nam)
Mr. Pohgthon Chyatulachat (Thailand - observer)
Dr. Varsha Das (Resource Person)
Mr. T.M. Sakya (UNESCO)
Ms. Taeko Kurokawa (ACCU)
Ms. Wisanee Siltragool (interpreter)
Mr. Somneug Chaiprasert (coordinator)
Mr. Chumpol Tawan (illustrator)

The Group B worked on the premise that "to live is to find out for yourself what is true, and you can do this only when there is freedom, when there is continuous revolution inwardly, within yourself." (from *On the Road called HAE*). The process of inward revolution requires freedom from fear and ignorance, and continuous exploration to discover oneself. To facilitate this process of self-identity and development the Group worked on the following areas:

1. Identification of needs and problems of minority peoples through NP Method and suggested solutions to the problems

2. Defined objectives for basic literacy material for minority peoples and suggested actions to fulfil the objectives

3. Suggested a range of materials that can be developed with a variety of formats, content areas and methods for developing learning materials and a tentative formula for content in the curriculum

4. Preparation of guidelines for developing learning materials for minority peoples

5. Field survey and development of learning materials for Lisu People

   a) Let's Be Healthy! (card game)
   b) Our Own Art for Better Life (picture story-telling)

A teacher working with minority people is more of a facilitator. He/she has to assimilate with the community, has to learn about the culture and traditions needs and problems, has to be their friend and well-wisher, and has to gain confidence of the community before starting literacy work. What kind of materials can help the facilitator to begin basic literacy work would depend on various factors, e.g. availability of human and financial resources, geographical conditions, cultural or religious bias or prejudices etc. Taking these and various other factors into consideration priority of objectives and preference for formats and content areas can be decided.

The suggestion regarding the percentage of content made by the group is as follows:

Local content:	60-80%, or even 100%
Regional Content:	20-40%
Core/National Content:	10%, or nil

The process of developing material, right from survey of community and its needs to material development, utilization and evaluation cannot be a linear process with cut-off lines. It is rather a circular process in which each activity merges into the other and emerges with new findings and suggestions.

Part 1:

1. Identification of Needs and Problems of Minority Peoples and Suggested Solutions to the Problems

1) ***Problems & Needs:*** We need to have sufficient knowledge about minority people to be able to develop suitable learning materials for them.

Solution: Relevant documents available on minority people may be studied before conducting a survey. It is best to live with them and study their life and culture, win the confidence of the community. Village headman, influential people of the village or village committee can provide necessary inputs for learning materials.

2) Minority people have their own language and script, but the education system uses a national language.

Should start with mother tongue for ease of communication, understanding in order to build up learner's confidence so that they can attain proficiency in the national language. May use bilingual material if possible, otherwise use roman script or national script. A National Language Institute to integrate words from all tribes to form the national language.

3) Lack of volunteer teachers speaking the language of minority people for conducting literacy class

- If minority members are capable of teaching after formal or non-formal training, they can teach in their village.
- Teacher training programs developed to train teachers to work with minorities.
- Train volunteers about how to work in community, the culture of the community - not just the language.

4) Minority people need motivation for active learning

- For religious groups go through the religious leaders. Must get support of village, community and provincial leaders.

- Use audio-visual and mass media methods to motivate community, but must have an educational centre with electricity.
- A model family can motivate a village.

5) Due to difficult geographical terrain minority people are deprived of learning programmes.

- For peoples in hill areas, government provides horses and motorcycles to reach tribes.
- Assign teacher to live in the village; like Ashram system.
- Have mobile teachers.
- Train minority teachers from among villagers.
- NGOs in the area of the minority groups work with or supplement government to send teachers.

6) Government does not integrate indigenous people's identify and culture in its education program for them leading to a loss of identity.

- Political will - national policy must protect identity and culture of indigenous groups.
- Indigenous natives to teach vocational subjects such as their own weaving and crafts.
- Use learner generated material.

7) Adequate funds are not available for the minority people

- Improve spirit of voluntaryism
- Build literacy environment so that community takes on responsibility to sustain its own education.
- NGOs should coordinate and establish a network for easier access to funding sources from international agencies.
- Private corporations should be approched for financial support.

8) The content of the material is not from the daily life and language of the minority people

- Must get materials from minority's daily life. Pictures should be relevant to people's life. Trees, houses, fruits, animals, clothes must be that of the area.
- If a book is in national language, its translation into minority language is to provided to the teacher. The teacher has to be bilingual.

2. Objectives of Literacy Education for Minority Peoples and Actions

Some of the main objectives include:

1) Develop simple reading and writing skills in their own and national language.

2) Develop ability to identify the problem faced by an individual of the community.

3) Develop a positive attitude towards the improvement of the quality of life and development of community

4) Preserve their identity and their cultureand develop self confidence.

Some of the actions to fulfill the objectives are:

a) Produce printed and audio-visual materials relevant to the life and environment of minority people and utilizing folktales, riddles and songs from their indigenous cultures and local materials. Words in the primer from mother tongue.
b) Organize weekly or monthly meetings of villagers in the village to discuss problems. Women's groups, vocational groups and youth groups can be organized.
c) Demonstration of vocational skills by the elders in the village, and sending of learners to central production centres to work and learn vocational skills, and come back to the village to work and teach others.
d) Provide reading centres and propagate benefits of learning through continuing activities, teachers and media.

3. Material Development

Format

1) Textbook/ Primer
2) Poster
3) Audio-Visual (video cassette, audio cassette, slides, films, TV & Radio Programmes)
4) Puppet Show
5) Games
6) Wall paper/ Newsletter/ Brochure
7) Supplementary reading material on different topics.

Content

1) Local occupation/ vocational skills
2) Sanitary - Cleanliness - Hygiene
3) Local culture
4) Local environment
5) Health
6) Family planning - Population education
7) Daily life situations and problems.
8) For supplementary material: stories, information on vocations, any issue from regional and core content, services and schemes of government and NGO's for minority people.
9) Motivational material to continue learning.
10) Appropriate technology

Method for Development of Learning/ Reading Material

1) On the basis of the survey, decide priority of the content and suitable format for it (depending on learners' demand).

2) Develop material with the participation of the minority people. e.g. in case of audio-visual programme, they can be performers, script writers, give information.

3) Language: mother tongue or national language. Script: Both scripts - in case mother tongue has no script then use the script of regional, national language or Roman.

4) **Pictures and colours from the local situation and culture.**

5) More pictures and few words.

6) Attractive, realistic, and relevant pictures.

7) Those who prepare material must understand special characteristics of each minority people, their culture, beliefs, social patterns, environment, taboos, conditions, exposure level, village profile, their psychology.

8) Learner centered material.

9) It is preferable to have writers and illustrators from the minority community.

4. Preparation of Guidelines for Developing Learning Materials for Minority Peoples

The Group-B prepared the draft guidelines on developing materials for minority peoples describing the main points step by step and the results are compiled in Chapter 2 of this report.

Part 2:

1. Field Survey

a) Field Survey Preparation

Our group was assigned to visit the Lisu hilltribe of Ban Hey Go. The objectives of the visit are as follows:

a. To observe the needs and problems faced by the villagers.
b. To collect as much information and data as possible, relevant to the preparation of learning materials.
c. To analyze and find possible solutions to their needs and problems.
d. To develop relevant learning materials for basic literacy.

We then agreed that each participant would be responsible for data on specific topics, as follows:

1. Demography - *Ms. Rujee Boonleoy*
2. Geographical Situation - *Mr. Abdul Halil*
3. Occupation - *Mr. Thongvanh Bounsavanh*
4. Social Structure - *Dr. Nghieu Duc Luong*
5. Culture/ Language/ Tradition - *Dr. Varsha Das*
6. Environment - *Mr. Abdul Halil*
7. Health - *Ms. Rujee Boonleoy*
8. Lifestyles and Daily Life - *Mr. Hasyem Daud*
9. Education - *Mr. Hasyem Daud*
10. People's Participation in Community Activities - *Dr. Nghiem Duc Luong*

b) Village Profile (Hey Go Village)

Ban Hey Go is a Lisu village. The village was formulated 17 years ago by a group of 7 householders migrating from the western area along the Thai-Burmese border. A portion of the residents also migrated from Mae Ai District, Chiangmai. Currently, the village is composed of 24 households. Prior to 1991, educational services and development activities were organized by an agent of the Hill Area Development Foundation. Since then, the HAE model was implemented by a volunteer teacher from the Chiangrai NFE Center.

Location:
Mu 19, Pangsaa, Tambon Patueng, Mae Jan District, Chiangrai. The village is 38 kilometers from Mae Jan District. The road to the village is paved with asphalted surface, with 1.5 kilometers of the distance paved with hard-clay. Access to the village by bus is possible in all seasons.

Population:
169 persons (98 males and 71 females). The village is composed of 31 families living in 24 households. 13 of the families believe in Christianity and 18 families believe in spiritualism. None of them has attained Thai citizenship.

Education:
80 persons (57 males, 23 females) attain lower than primary education, and two persons attain secondary education. The rest are illiterate. Currently, 88 persons are learners of the HAE project. Three of them have completed the HAE curriculum.

Occupations:
Highland rice-growing is the main occupation. Other crops grown in the area are: corn, ginger, and yellow beans. The fruit trees grown are lychees and peaches. Local handicrafts made by villagers include purses, belts, and bracelets. Normally these are sold among themselves. Besides the sale of crops grown in the village, other sources of income are from laboured work within and outside the village. The income from these sources is very minimal and is hardly sufficient for daily expenses.

Conditions Needed Attention:
1) Less than self-sufficient rice production due to limited cultivation areas and increase of family members.
2) Lack of water resource. The water resource is quite in a distance from the village.
3) Malnutrition among children

c) Field Visit

The group's task was to prepare learning materials for the Lisu hilltribe Ban Hey Go, a village in Northern Thailand. The learning materials had to be based on the problems and needs of the Lisu people themselves, based on a field survey conducted by the group in Ban Hey Go.

The members of Group B started for Ban Hey Go by van at 9:00 A.M. from Rimkok Hotel. The village is

located about 70 kilometres north of Rimkok. After arriving, we were introduced by Mr. Pia, the teacher from Chiang Rai NFE Centre.

d) Information Collected through the Field Survey

(1) Village natural committee
The village has a committee which provides leadership, coordinates village activities, and coordinates with the government.
Mr. Abe Changcha - Chief,
Mr. Abe Samui - Forestry,
Mr. Abe Oh-oh - Education,
Mr. Abe Fainan - Water Management

(2) The education centre called Ashram consists of:
-13 boys 11 girls - Day time
-8 men 2 women - Night time
-18 students go outside for primary school.
-2 students go outside for secondary education.
-57 males and 23 females have education level lower than primary

(3) Ashram used solar energy during night time. Solar energy used for T.V., loudspeaker, and radio.

(4) Projects in Ban Hey Go:
i. Agriculture for youth
ii. Tree plantation
iii. Stop fire destruction
iv. AIDS prevention
v. Preservation of Mae Chan river
vi. Iodine project
vii. Promotion of handicrafts

(5) Water resource from mountain used. Duck pipes channel to 4 water tanks.

(6) Only 2 toilets - one at school and one at a villager's house.

(7) Tourists come almost every day during November to May. The villagers sell handicrafts.

(8) Religion:
-11 Christian households
-13 households who believe in spiritualism

(9) The village Christian preacher, Samuil's father, teaches Lisu language for villagers at home during the night time. Only men come to learn.

(10) The only available reading material in Lisu language is the Bible & song book, published by Thailand Christian Society in 1986.

(11) Villagers eat 3 times a day, mainly vegetable and cereals. Protein is rare, sometimes they eat rats' meat.

(12) When sick, villagers take medicinal herbs. If not cured, they then go to hospital. Public health centre is far away in Mae Jan District.

(13) Average number of children is 2-4 per family, down from an average of 9-10 several years ago.

(14) They cut bamboo and small trees for fuel and to build houses. They don't like government control on forest. They feel the forest belongs to them.

(15) Occupation:
Agriculture
- highland rice growing
- other - corn, ginger, and yellow beans

Manual labor
- young men go to the lowland to work as manual laborers
- young women work in the city or town as waitresses or other jobs.

Handicraft
- the women make and sell some handicraft items for the tourists who come from November to March each year

(16) They have no veterinarian to help care for animals. They have a horse for carrying burden. Buffalo is used in the fields. They also have pigs, chicken, and ducks.

(17) They have three festivals in a year. The main Lisu festival is in December; Crop or harvest festival; and Men's festival (only men participate).

(18) Building infrastructure is a communal effort. Two bridges were built across the river by volunteers from the community.

2. Needs and Problems Identified

1. Lisu people are more at ease with their language so they want learning material and teaching facilities in Lisu. They also prefer to use Lisu language in order to preserve their culture.

2. Promotion of Lisu culture through action and media.

3. Level of education is low. Reading and supplementary material are not sufficient.

4. Women must be involved in community development, not only work for the family. Women need same opportunity as the men to learn.

5. Due to unclean water, there are water borne diseases especially among children.

6. The nutrition of the community, especially the children, is poor.

7. Sanitation is poor. There is a lack of toilets. Drinking water is unsafe.

8. Prevention of AIDS and narcotics addiction

9. Acquire agricultural knowledge and motivate vocational skills in this respect (in order to raise the income for Lisu people)

10. Provide information and training for income generation activities such as handicrafts

11. Lack of service facilities and basic utilities

12. Teacher has low income so low motivate

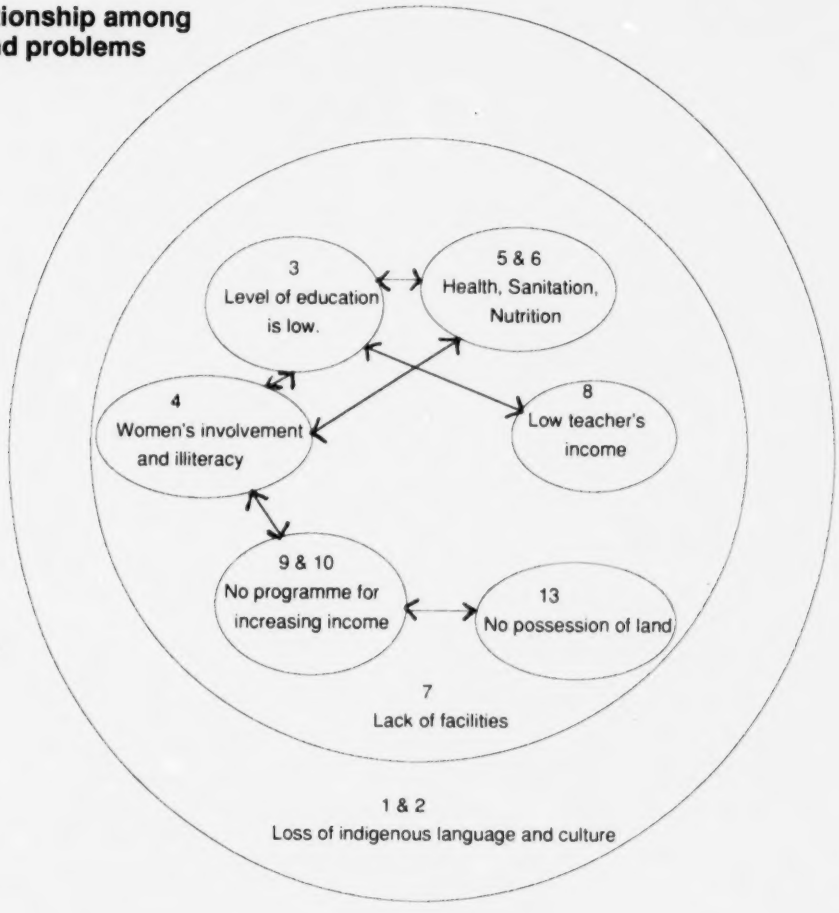
13. Problem of having no right for land possession.

Interrelationship among needs and problems

Most of the major problems are interrelated with each other. Quite clearly, Problem 4 regarding the low level of women's involvement, has a major impact on the other problems. Thus, we feel that addressing this problem or need has other benefits of also helping solve the other problems of low level of education, low income and poor health situation.

It was also very clear that the problem of loss of identity or the need to preserve their culture and Lisu language was woven into all other sectoral concerns. Thus, it was possible to address this problem or need by developing basic materials for the sectoral concerns in Lisu language using Lisu scenes or examples.

Interrelationship among needs and problems



General Contest Area	Basic Material	Format	Supplemen-tary Material	Format
Health Sanitation Nutrition	1. safe drinking water 2. clean environment 3. balanced diet 4. use of toilets	poster flip chart comic books picture story-telling	construc-tion of water filtration, boiling and storage cultivation of low cost indigenous foods for villagers to use toilets regularly	Booklet Wall newspaper Lisu song
Preservati on of Lisu language and culture	1. handi-crafts 2. Lisu history 3. Tradi-tional medicine 4. Lisu dance and music 5. Lisu festivals	running pictures booklet booklet tape poster	marketing management Lisu tribal medicine herb Lisu culture fruit festival	booklet slides book video wall newspaper

table continued...

General Content Area	Basic Material	Format	Supplemen-tary Material	Format
Income Generating Programmes	1. Fruit Tree 2. Improve Agriculture 3.Tailoring - Sewing 4. Animal Husbandry	wall newspaper radio programme cards slides	marketing management new technology Our garments Basic Veterinary	puppet show flip chart booklet poster
Women's Education	1. Mother and child care 2. Motivation for education 3. Vocational skills 4. Status of Women	charts on cloth flip charts running pictures comparative posters		
Land Right and Management	1. Forest protection 2. Water management 3. Fertilizer	videos poster poster		

3. Preparing Learning Material

Our group was divided into three sub-groups:

(1) - to prepare material on health, sanitation, and nutrition
(2) - to prepare material on preservation of Lisu language and culture
(3) - to prepare material on women's education

After discussion, we decided to develop material only on the first two topics because of the shortage of time.

(1) "Handicrafts for More Income"
(or "Our Own Art for Better Life")

Picture story-telling on Lisu handicrafts in Lisu and Thai language. The title is "Handicrafts for More Income."

Members of this subgroup are:
1. Ms. Rujee Boonleoy
2. Mr. Thongvanh Bounsavanh
3. Mr. Abdul Halil Ism ail
4. Dr. Varsha Das

(2) "Let's Be Healthy"

Card games on health sanitation and nutrition. The title is "Let Us Be Healthy."

Members of this subgroup are:
1. Ms. Amina R. Bernardo
2. Mr. Hasyem Daud
3. Dr. Nghiem Duc Luong
4. Ms. Taeko Kurokawa
5. Mr. Pongthon Chayatulachat

Our material was translated in Lisu with the help of two Lisu people. Mr. S-mu-ye and Mr. Or- Or. All illustrations were made by Mr. Chumpol Thanavan. The materials are presented after this Group Reportr-B.

4. Field Testing

**(1) "Handicrafts for More Income"
(or "Our Own Art for Better Life")
Picture Story-Telling,**

The group decided to develop basic literacy materials for the Lisu hilltribe of Ban Hey Go on the broad area of preservation of Lisu language and culture. During the field survey it was observed that Lisu women made beautiful handicrafts but they had no facility for marketing. It was also observed that most all of the women spoke only Lisu language. They were illiterate because literacy classes were conducted in Thai. Only children and young boys could speak and read Thai. Some men could read Lisu and some could was noticed that there were no literacy classes in Lisu nor was any teaching/learning material available except for the Bible and church songs in Lisu.

The text for the six cards and the guide for utilization were first prepared in English, then it was translated in Thai. After that, two Lisu young men S-mu-ye and Or-or translated it into Lisu. The title of the picture story was "Our Own Art for Better Life" . It was the same in Thai, but in Lisu both "art" and "better life" are abstract. They preferred the word "handicraft" for "art" and "more money" for "better life." It was clear from this that the Lisu vocabulary is strongly connected with daily life experience and expressed words that are concrete and tangible.

During the field survey the group had recorded two kinds of music played by the Lisu boys. One was a church song on the guitar and the other was Lisu music on the bamboo instrument called Furu. When the group went to Ban Hey Go Village for field-testing on the 4th March, a sub-group went to the village TV room with a cardboard TV Box and six cards on handicrafts. The room was filled mainly with women in the age group of 25-50. There were some men in their forties and fifties.

Half of them were Christian and the other half believed in spirits. Furu music brought smiles and joy to their faces. They immediately felt comfortable and relaxed.

Samui showed the first title card and explained about the theme in Lisu. One copy of the cards was being displayed on the TV-Box and the other three copies were being utilized by the members of the audience. The Lisu test on the title card was read aloud by all the men immediately. S-mu-ye read it again and asked the women to join in reading. They all read it again and again. This was followed by a discussion based on the points given at the back of the card. Since the discussion was in Lisu, everyone participated.

The material was bilingual. Then S-mu-ye started reading Thai and asked them to join, women could not participate. On his insistence they started repeating Thai words but it was neither clear nor effortless.

In the discussion women did say that they would prefer to have shops because they will be more organized. They can display their things properly and fix the price. They said that they were not satisfied with what they were doing. They could do better. For example, they need better material, marketing facilities, and they would like to gain more knowledge about their craft. They would like to learn what other tribes are doing and what can sell well in the cities.

About the material they said that they would like to have more material in Lisu because they can easily understand it. Most of the women held a card in hand and read Lisu script again and again. There was pride and joy on their faces. They did not want to give it to others. Perhaps they got a written word, which they can read and understand, for the first time, and they did not want to part with it.

When we said that we would leave the TV-Box and the cards with them, one woman said, "If you leave the material here, I will practice to read and when you come here again, you will see me reading. Without reading ability, I feel like a buffalo or a cat. I cannot communicate with others."

Some men said that so far they have had all the material only in Thai. They are proud to see their language Lisu with Thai.

Samui said that he would like to develop more such material so that Lisu people can get more education.

The material in its visuals, language, and theme was found quite appropriate for the basic literacy of Lisu people.

(2) "Let's be Healthy" Card Game

Based on our field survey, it was evident that health, sanitation and nutrition were major concerns of the people. We therefore decided to develop a material which could be used by adults as well as young people.

We developed a card game, patterned after "old maid", a game where cards are paired off The first one to pair all his/her cards wins.

We prepared 16 pairs of pictures, making 32 cards. For each pair, there was a "bad habit" picture and a "good habit" picture. We prepared the cards in Lisu, Thai and English.

If we use only the bad & good habit Thai cards, the learner develops, health knowledge in Thai language. If we use the Lisu cards, he/she develop health knowledge in Lisu. But when we pair the cards with the same picture but in both Thai and Lisu, it also develops literacy knowledge translating Thai to Lisu & vice versa.

a) Games played with young people:

Three variations of the game were played. The first was a pairing game in Thai. It was played with 6 players (2 boys, 3 girls, and coordinator). Each player was dealt four cards each. Thirty-two Thai cards were used. This was the first game played. All the players had basic literacy skills. They were able to grasp the rudiments of the game fairly quickly. However, the boys were quicker to understand the game.

After the initial learning of rules, the young people seemed to actually enjoy the game. This game was played three times.

(1) Same picture, Thai and Lisu versions used. Since both decks of cards were used, we had sixty-four cards. Each player was given 6 cards. Each player chose 4 cards and discarded two. The young people who could read Lisu translated the Lisu cards for everybody as paired sets were shown. There was a lot of laughing during the game.

(2) Same picture, Thai and Lisu versions used. This time, we gave the 6 players 7 cards each. Each chose 4 to play with and discarded 3 cards. This version proceeded much faster since they had better chances of matching cards at the first draw.

Reactions:

1. All the young people liked the game. It was fun and educational.
2. If they had such a card game, they could play at home and therefore teach their families health habits as well as reading.
3. They appreciated the Lisu version.
4. They wanted more colourful but smaller cards (same size as regular playing cards).
5. Some pictures or scenes were not part of their daily life, e.g. picture showing use of pesticide, one showing a child defecating in the yard. They do not do these. They defecate in the forest. Thus, their toilet habits are actually good and environment friendly.
6. Some wanted the pictures upright, not horizontal as we had prepared them, for easy handling.

b) Game played with adults:

We had 3 women and 3 men, including the coordinator of the game. Only one Lisu man and the coordinator were literate. Only the Lisu version was played. We played for 30 minutes.

The women had a harder time understanding the rules. However, when all knew how to play, all had a good time playing. There was much laughing, teasing about mistakes and "cheating." When a player matched a pair, he or she would discuss about the message(s) in the picture.

Comments:

1. The adults appreciated the game. It was entertaining as well as educational.
2. The use of Lisu language was appreciated. When we discussed with them the B-1 variation and showed them sample cards, they thought that this method is a good way to teach both languages.
3. One lady said if she could borrow the cards, she would play at home.
4. They pointed out scenes which were not relevant to their village. For instance, they do not use specialized food covers. They just use plates to cover their food. They also made the same observations as the children.
5. Regarding the orientation of the cards, whether they should be upright or horizontal, we were told that horizontal is better because Lisu and Thai script are very long.
6. Both groups expressed a desire to use the cards again.

Teacher reactions:

A NFE volunteer teacher gave comments that Lisu script when used with the spiritual group might not be accepted because Lisu script is used only with the Christian group. However, they preferred to use this materials.

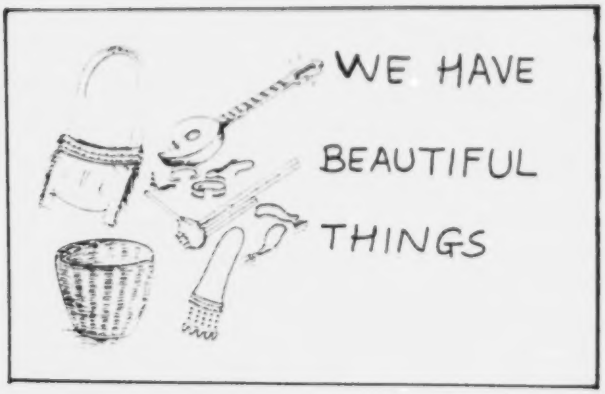
(1) Our Own Art for Better Life (picture story-telling)
("Our Handicrafts for More Income")

(1)

1. Lisu handicraft is very beautiful. We make nice things in our spare time. By selling them we get money. And with that money our life becomes more comfortable. Lisu art is rich. We must preserve and promote it.

(on reverse side)

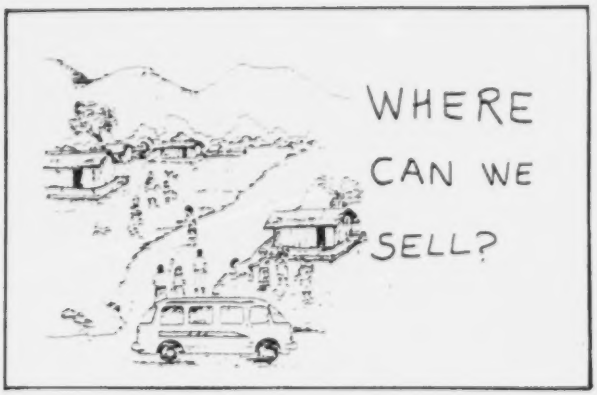
(2)



2. Lisu handicraft includes many items. It is weaving, embroidery, silver ornaments, basket-making, wood-craft, musical instruments, etc. All these can be sold within the village, to other villages, to tourists and can be sent to the cities for selling in shops.

(on reverse side)

(3)



3. At present tourist come to the village. We run upto them with our items of handicraft. There is no fixed price. So we don't always get good money.

(on reverse side)

(4)

LET US HAVE SHOPS.

4. It would be better to have shops. We can display our items properly. Fix price on each item. The tourists will come to us to buy. This system has more dignity.

(5)

MORE MONEY MAKES LIFE BETTER.

5. If we make more items then tourist agent can take them to the city for selling, our income will increase. We will be able to buy salt, soap, shoes, clothes, utensils & pots, better tools for agriculture, vegetable seeds, fruit trees, etc. That will make our life healthy and happy.

(6)

OUR ART IS OUR PRIDE.

6. Therefore it is important to preserve and promote our art. It is our culture, our life, our handicraft, dance, music, costume, farmily life, all these are very special of Lisu peole. We are proud of it.

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1

LƟ: MYƎ: NY
dU L, M
J GU ʌO =

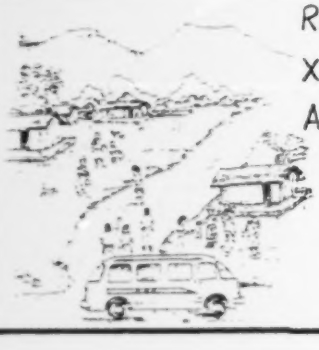
งาน ฝีมือ
ทำ เงิน
ดีน้ เขา

2

RO: BI, M
Lƛ: MYƎ;
A MY, JO LO=

เขา มี
ของ สวยงาม
อยู่ มาก

3



RO: Lƛ: MYƎ;
XY, T. M
A LE KW WU; L?

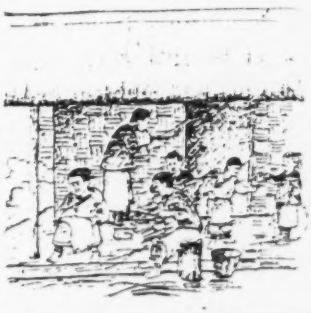
เขา จะ
ขาย ของ
ที่ไหน ?

4

RO: Lƛ: MYƎ;
WU; GU VI
XY, M H. ʌ=

เขา ทำ
ว่าน ค้า
กัน ดี กว่า

5



RO: dU JO NY
Sƛ; MY
H. L ʌ =

มี เงิน
ทำ ดีน้
ชีวิต ดี ขึ้น

6

RO: Lƛ: MYƎ;
Tƛ.
RO: K, ƆI =

เขา ภูมิใจ
งาน ฝีมือ
ของ เขา

58

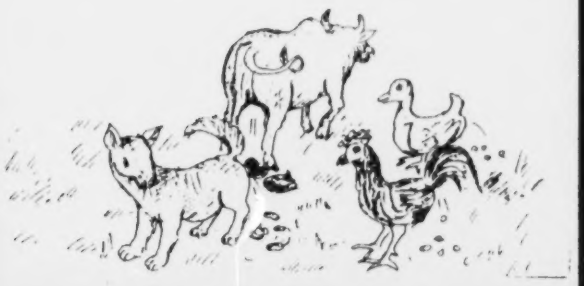
(2) Let's Be Healthy! **(card game)**

bad **good**

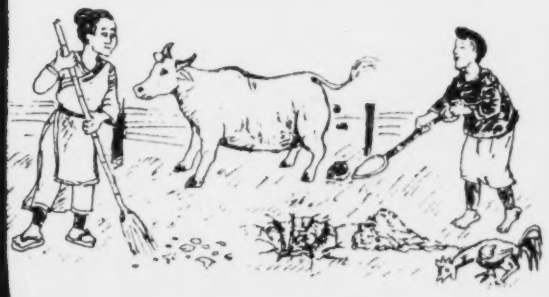
Human waste bring disease. 1

Use toilet. 1

Animal waste bring disease. 2

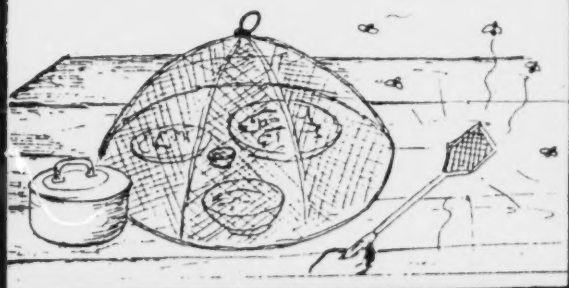


Bury animal waste for fertilizer. 2



Flies bring disease. 3

food protected from flies. 3



4

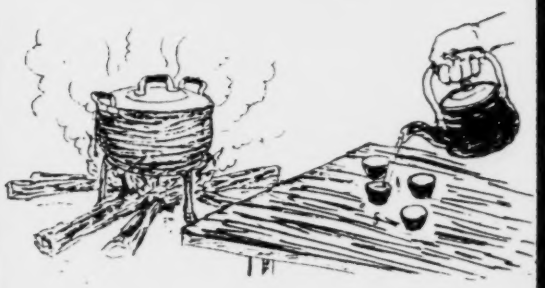
unclean water

diarrhea

stomach ache

4

drink boiled water



5

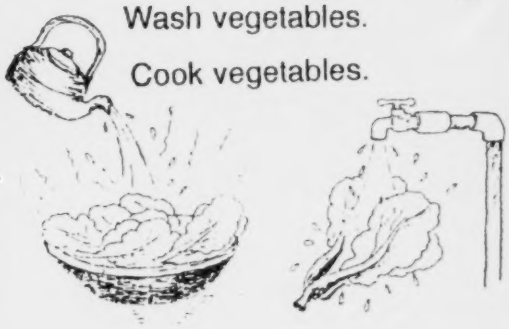
unwashed vegetables

worm-eggs

5

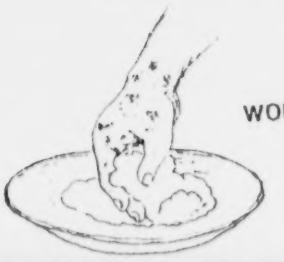
Wash vegetables.

Cook vegetables.



6

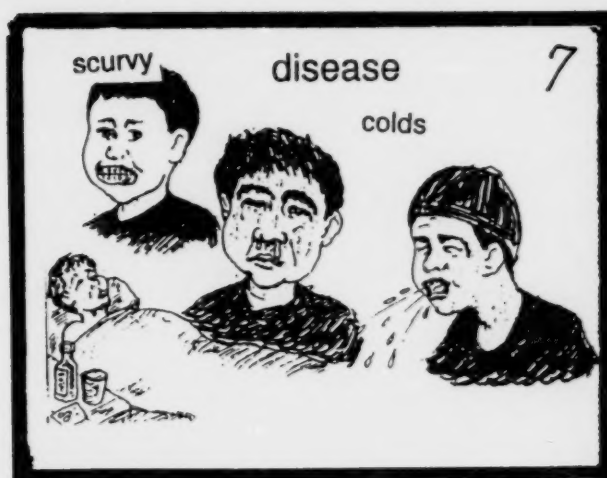
dirty hand



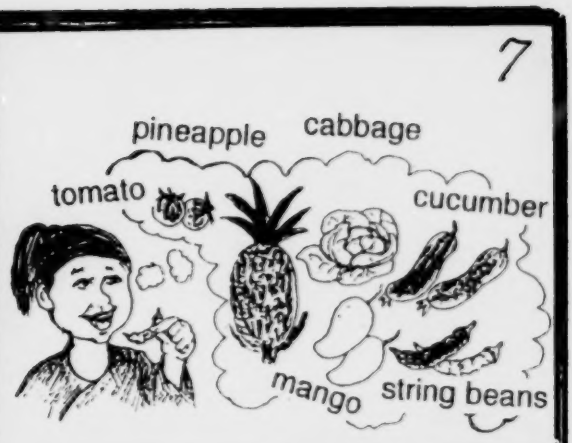
worm-eggs

6

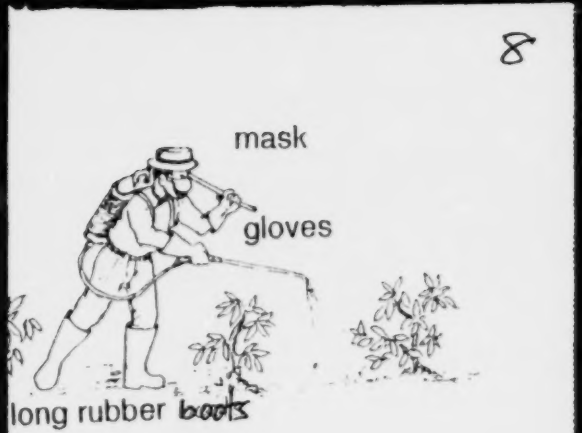
Wash hands before eating.


scurvy
disease
colds

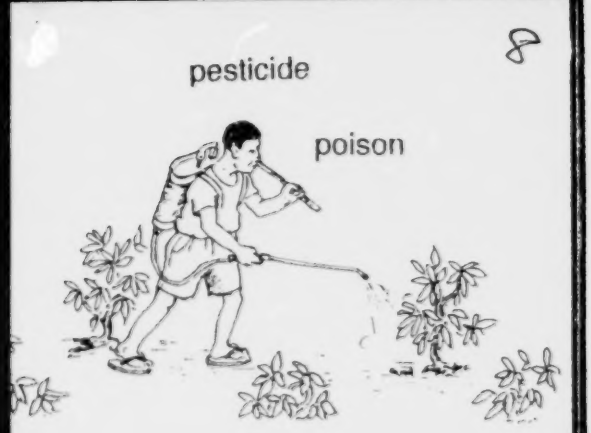
7


pineapple
cabbage
tomato
cucumber
mango
string beans

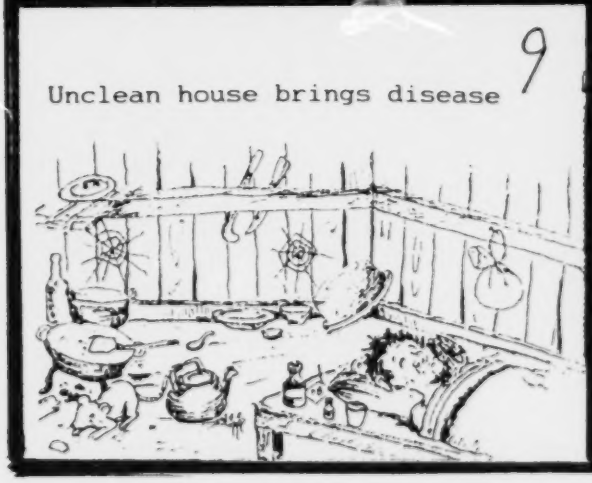
7


mask
gloves
long rubber boots

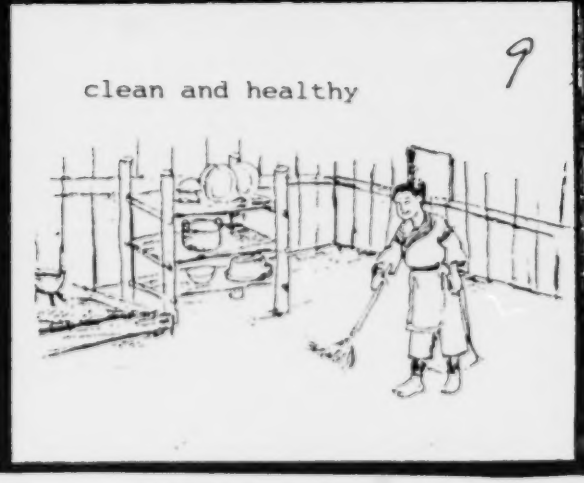
8


pesticide
poison

8

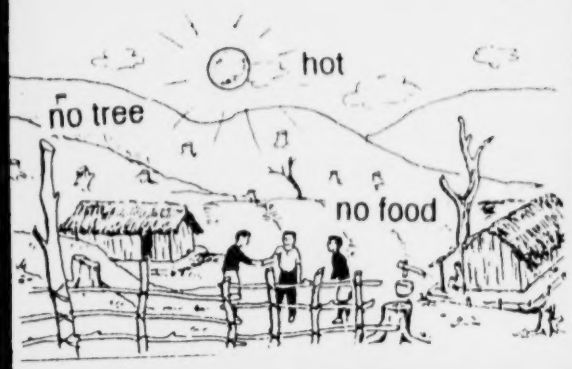

Unclean house brings disease

9


clean and healthy

9

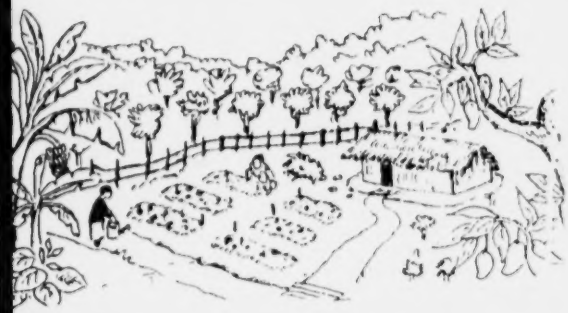
10



10

protect forest

good life



11

Dirty surroundings bring disease

11

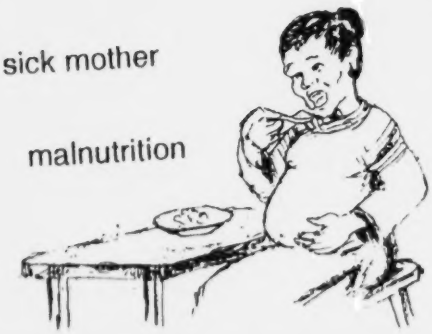
clean surroundings

healthy

12

sick mother

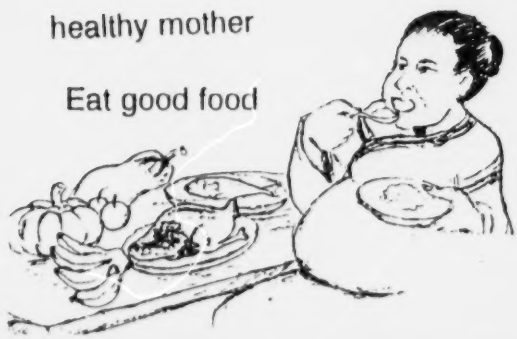
malnutrition



12

healthy mother

Eat good food



13

sick child

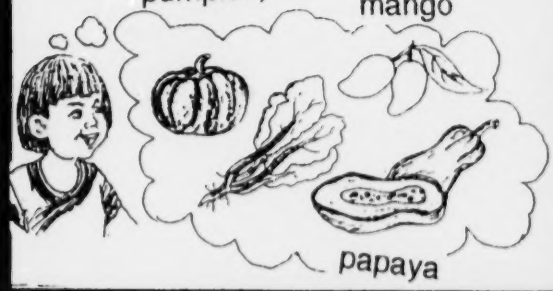
night blindness

13

Eat

pumpkin,

mango



papaya

14

sick boy

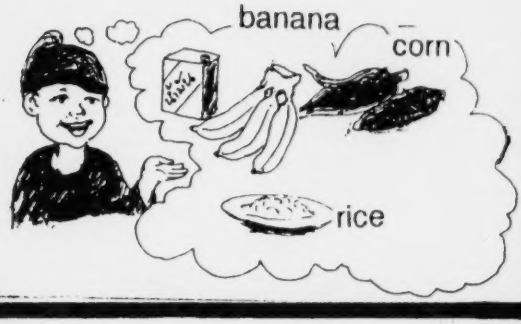
no strength

14

Eat

banana

corn

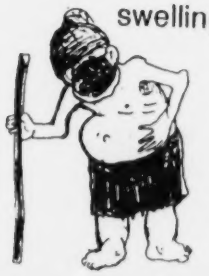


rice

15

sick boy

swelling of the body



anemia

15

Eat

eggs

fish

beans

chicken

Raw meat bring disease

16

16

Cook meat.

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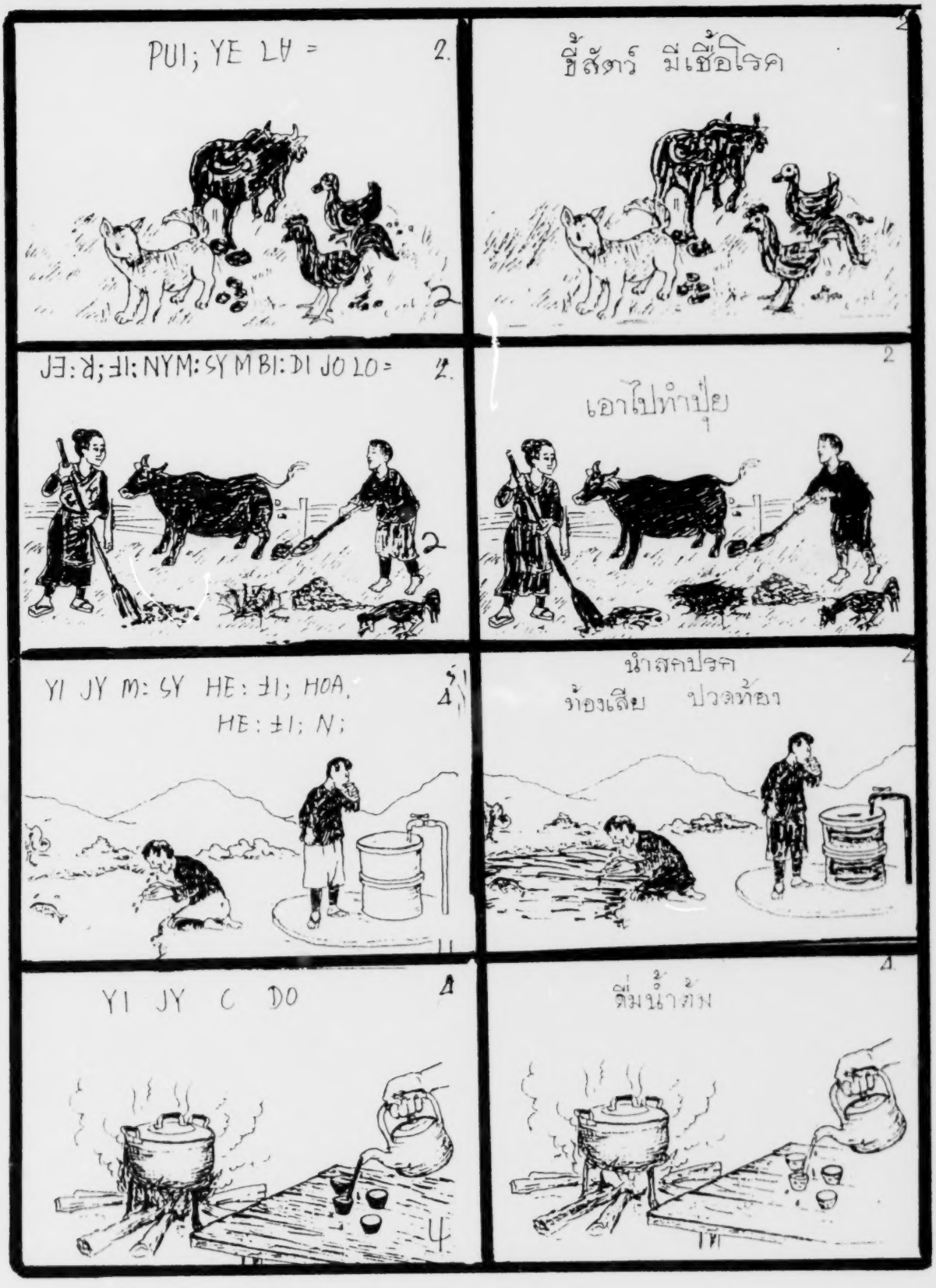
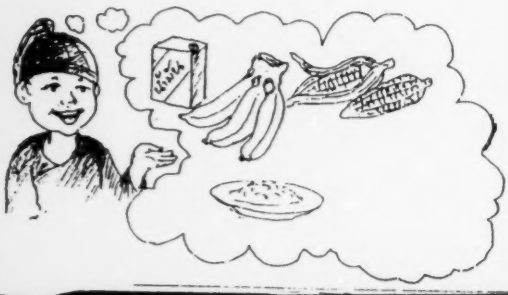

PUI; YE LH =
2.
ขี้สัตว์ มีเชื้อโรค
JE:R;EI:NYM:SY MBI:DI JO LO=
2.
เอาไปทำปุ๋ย
YI JY M:SY HE:EI; HOA,
HE:EI; N;
น้ำสกปรก
ท้องเสีย ปวดท้อง
YI JY C DO
ต้มน้ำดื่ม

R: NƎ; ४: N; SΨ; M: JO = 1ก

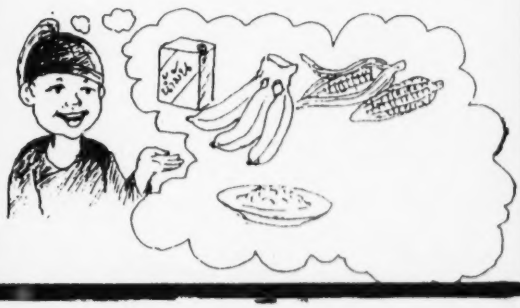
เด็กป่วย

ไม่แข็งแรง 1ข

K; S J; ΛMSI; B'Y: HJ; 1ค
HW; ɔI Y: YI. SI;



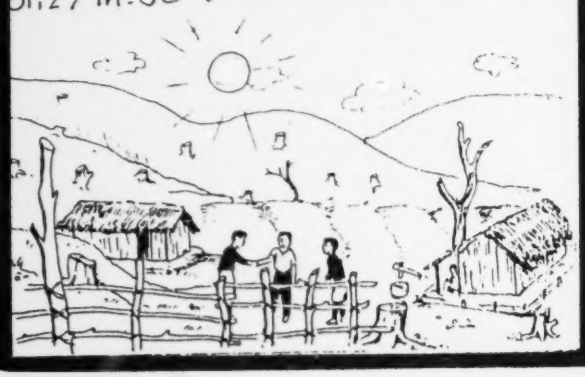
กิน ข้าว กล้วย น้ำตาล น้ำมัน



SI, 27 MI YI. H TƎ; NYI 10

รักษาป่าเพื่อธรรมชาติ 10

SI, 27 M: JO > 2: DU M: JO 10



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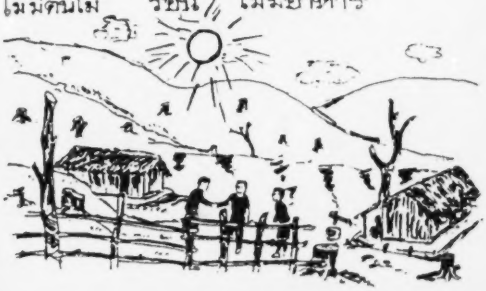


(1) "Our Handicrafts for More Income" or "Our Own Art for Better Life" (picture story-telling)

objectives:

1) to learn the corresponding relationship between the spoken words and written letters and to learn how to read simple words
2) to let them think about effective ways to increase income
3) to give recognition to own cultures and to increase self esteem

target group:

adult learners who are learning basic literacy in the hill areas

utilization:

1) Instructor generates discussion on handicrafts and selling of handicrafts.
2) Instructor reads out the narration from the first picture and continues to the last picture as he/she explains the pictures
3) Instructor reads out the captions on the pictures and learners follow the instructor and repeat saying the captions.
4) Instructor invites comments and reactions on the picture from the learners and generate discussion.
5) Instructor asks the learners what will be the action after seeing this pictures.

(2) "Let Us Be Healthy" (card game)

Objective:

By playing this card game, the teacher will provide learners with knowledge of good health practices, sanitation and nutrition for a healthy body.

A second objective is to teach Lisu language and Thai language as well as simple numeracy.

The teacher will discuss about the message on health contained in the picture. This discussion will bring about a change in attitude aiming the students so that they will start practising good health habits.

Target Group:

Adult learners who are learning basic literacy. School children who need to learn about health, sanitation, and nutrition.

Application:

The teacher explains the objective of the game before starting. After that, he explains the rules of the game. He should encourage the learners to find the relationship between two cards with the same number.

How to play the game:

1. The objective of each player is to match all the cards he/she is holding. The first player to match his cards wins the game. These rules are only a guide. The teacher can make his or her own rules.
2. 2 to 4 players can play this game, if using 32 cards. Nine can play when both Thai and Lisu cards are combined.
3. First, the cards must be shuffled.
4. Each player is given 6 cards. Each player chooses 4 cards to play with and discards 2, placing these on the remaining cards.
5. The remaining cards are left in a pile lying face down.
6. Each player will look at his cards and see if he/she can match a pair or two.
7. The first player can pick a card from the top of the deck if he needs it. Then he must discard one card and put at the bottom of the deck.
8. The second player will do the same. Then the third. Then the fourth, and so on.
9. The closing of the top card of the deck and discarding of one card on hand will continue until there is a winner. The winner is the one who discards all the cards.
10. If a player has matched his cards, he will show to the teacher. The teacher will verify if all cards are matched.
11. The teacher will discuss with the player why he thinks the cards are matched. The teacher will discuss the message of each pair of cards.
12. The teacher can also ask the players to discuss their ideas on each pair of cards.

Messages or lessons to be discussed

Each pair of cards show healthy habits, sanitation, and nutrition. One card shows a bad habit, the other card show the good habit to be introduced or encouraged.

When a player completes pairing all of his cards, the teacher must discuss the messages of the cards, by pair.

1) The pair of cards with number 1 discuss the use of toilets.

Bad habit: Human waste carries germs and brings sickness. People must not defecate anywhere in the village.

Good habit: Use a toilet. You can build a toilet near your house.

2) *Bad habit:* If animal waste is left in your yard, it is unsanitary. Animal wastes bring disease.

3) *Bad habit:* Flies sit on many dirty things so their legs bring dirty things (germs). When the flies sit on food, the dirty things (germs) are transferred to the food. We eat the food and get sick.

4) *Bad habit:* Water from the pond or from the drum is dirty. Drinking dirty water causes stomach ache and diarrhea.
Good habit: Boil water for drinking. If water is boiled, germs are killed. Drink boiled water to protect your heath.

5) *Bad habit:* Unwashed vegetables have worm eggs. If we eat unwashed vegetables, we eat worm eggs. The worms will grow in our stomachs and make us very sick.
Good habit: Wash vegetables before eating. If you can, cook the vegetables. This will kill the worm eggs so that worms will not go into your stomach.

6) *Bad habit:* Unwashed hands have disease and worm eggs. If we eat with unwashed hands, we will become sick. Worms will enter our stomachs and grow. We will become ill.
Good habit: Wash your hands before eating to prevent the worm eggs and disease.

7) *Bad habit:* Lack of sufficient foods with vitamin C causes scurvy and makes us catch cold easily and cough.
Good habit: Eat food with vitamin C regularly. For example, foods rich in vitamin C are cucumbers, green beans, tomatoes, cabbage, and pineapples.

8) *Bad habit:* Pesticides are poisonous. If you use pesticides without covering your body, the poison will enter your skin or you will breathe the poison. Pesticide can make you very sick or die.
Good habit: If you have to use pesticides, make sure you cover your nose and mouth with a mask. Cover your hands with gloves. Protect your feet with long rubber boots.

9) *Bad habit:* Unclean house brings disease. Unclean house is not happy, not pleasant.
Good habit: Clean house will stop disease. Clean house is beautiful and makes us happy.

10) *Bad habit:* All the trees have been cut down. Trees protect the land from erosion. Without the trees, there is erosion. The richness or fertility of the land will be lost. Trees protect us from the hot sun. Without trees we will suffer from heat. Trees give us water. Without trees, no more water for us. No food.
Good habit: Do not cut trees. Let us reforest or plant trees. Trees will help us have food, water, clean air, protect us from the sun. Trees are important for a good life.

11) *Bad habit:* The animals are loose around the village. The animals have no fenced area. Animal droppings make the village dirty and brings disease. Garbage brings disease.
Good habit: The surroundings are clean. The animals have their own area. There is no place for disease. People live happy. Children can play many games in good health.

12) *Bad habit:* Sick pregnant mother is very thin. She did not eat good food like vegetables, eggs, fruits, corn, rice, and fish. Maybe she only eats rice. If the mother does not eat well, her baby will also be sickly when it is born.
Good habit: Pregnant mother eats good food like vegetables, eggs, fish, fruits, corn, and rice. She does not only eat rice. She will be strong, have a strong baby, and plenty of milk for the baby.

13) *Bad habit:* Not eating Vitamin A leads to night-blindness.
Good habit: To prevent night blindness, eat foods with Vitamin A like pumpkin, papaya, mangoes, and liver.

14) *Bad habit:* Lack of food that provides energy causes malnutrition and loss of physical strength.
Good habit: East food that provides the baby with energy, like bananas, rice, sugar, corn, oil.

15) *Bad habit:* Lack of food with protein or food that builds the body causes anemia and swelling of the body.
Good habit: Eat food that provides protein or food that builds the body like e.g., chicken, and fish.

16) *Bad habit:* Raw meat, like pork, has germs and worm eggs. If we eat meat raw, the germs and worm eggs will enter our body and make us very sick.
Good habit: Cook meat before eating to kill germs and worm eggs.

Variation of the game: How to teach Lisu language

A.
- Teacher will use good habit cards only in Thai and Lisu languages.
- Shuffle all cards.
- Follow rules as discussed for the regular game.

B.
- Teacher will use bad habit cards in Thai language and good habit cards in Lisu language.
- Shuffle all cards.
- Follow rules as discussed for the regular game.

C.
- Teacher will use all cards in Thai language and in Lisu language. The objective is to pair the same pictures but in Thai and in Lisu languages.
- Shuffle all cards.
- Follow rules as discussed for the regular game.

Report of Group C

Group Members

Mr. Shama Jiajia (China)
Ms. Lan Jian (China) - *group rapporteur*
Mr. M. Ma'ruf Abdullah (Indonesia)- *group chairman*
Mr. Zainal bin Hamzah (Malaysia)
Mr. Majigiin Batjargal (Mongolia)
Mr. Martin Emin (Philippines)
Ms. Prasarn Soydhurum (Thailand)
Mrs. Patricia Tauroa, (Resource Person)
Mr. Shigeru Aoyagi (ACCU)

Part 1:

1. Identification of Needs and Problems that Minority Peoples Are Facing

On the first day of our group work, our group members discussed the needs and problems in education, with particular reference to literacy for minority people in his/her own country. In summary, these problems and needs are:

1. Lack of relevant teaching materials
2. Insufficient teacher training in minority languages.
3. Lack of understanding of language and culture of minority populations.
4. Traditional living standards.
5. More economic development needed.
6. Insufficient educational facilities.
7. Geographical difficulties.

(For detail, refer to Chapter 2, "Needs and Problems on Education of Minority Peoples" of this publication.)

2. Preparation of Guidelines for Teaching and Effective Utilization of Learning Materials

From the morning of 25 February, 1994, we began to prepare guides. We discussed several topics concerning our task, utilization of the materials. Among these topics were: how to approach the villagers; how to motivate them; where, when, how, and whom to teach; how to use teaching materials; why these materials are useful; learning process; evaluation of the teaching/learning activities; and the follow up/follow on works. We discussed these topics one by one.

In the afternoon of 26 February, 1994, our group finished the paper "Guides of Utilization of Materials" and presented it to the plenary session.

The major topic of our guides are:

1. What makes a good teacher
2. How to approach the village community
3. How to motivate the learners
4. Teaching methods
   (where, how, when, who, whom to teach)
5. How and why to use the teaching/learning materials
6. Learning process
7. Evaluation of teaching/learning materials
8. Follow up/Follow on

The Guidelines prepared are included in the Chapter 2 Item 2) of this publication.

Part 2:

1. Procedure of survey and needs and problems of the Lahu village

a). Village Profile (Ja Yee Village)

Ban Ja Yee is Lahu village. The first group of residents, comprising 7 families, migrated from Mae Salong in 1958. Ten years later, a group of 20 additional families joined the first group. Right now Ja Yee Village is composed of 56 families living in 42 households.

Location:
Mu 17, Pangsaa, Tambon Patueng, Mae Jan District, Chiangrai. The village is 23 kilometers from Mae Jan District. Access to the village is possible by motorcycle in all seasons.

Population:
278 persons (142 males and 136 females). The village is composed of 56 families living in 42 households. 43 of the families believe in spiritualism and Buddhism, and the other 13 believe in Christianity. Currently, 21 families have attained Thai citizenship, but 35 families have not yet received such recognition.

Education:
123 persons (59 males, 64 females) attain lower than primary education, and two persons attain secondary education. A few children go to study in a nearby primary school. About half of the population can understand some Thai, 24 of them (13 males, 11 females are considered literate.

Occupations:
People in this village earn a living through highland cultivation, growing yellow beans, rice, and maize. A few of them earn a living by selling forest products, and being employed as daily labourers. There is a small rice-mill in the village. About half of the total families (50%) earn more than 10,000 baht a year; whereas the other half earn less than that amount.

Conditions Needed Attention:
1) Some elderly and middle-aged are addicted to opium. Opium trading is still covertly available.
2) A few young ladies go to work in service sectors in the city, due to poverty and persuasion from those who have previous experience working in the city.

b) Field Survey

On the 28 of February, 1994, we went to Ban Ja Yee, a Lahu village.

After a few minutes, the supervisor from the non-formal education centre and the teacher of the village

gave us a brief introduction to the village, providing us with the total population, the number of people in each age group, the programmes they have in the village, the classes and the learners they have, the qualifications and salary of the teacher, and so on. Then we asked some questions to the chief member of the village regarding their marriage traditions, their religion, etc...

After lunch, our group divided into two sub-groups to visit homes of families. Each of the sub-groups visited a few families. We talked about their daily life, their traditions and culture, how they care for the sick, about their family members, and so on. Not only did we ask them questions, but they also asked us questions about how the minority peoples in our respective countries retain their culture.

We walked and talked from one family to another, and observed the village and the families. We could see that some had quite good houses, refrigerators, and electric boilers. However, there were many houses without these conveniences.

One of our sub-groups visited a sewing centre run by the christian church teacher and the members, and observed their work.

Before we left the village, some of our group members played Takraw (a game played with a rattan ball) with the villagers.

On the 1st of March, 1994, we continued our group work on developing the materials for the minority people. Each of us told something about our survey in the Lahu village. Everybody had some deep impressions. After a warm discussion, we saw the needs and problems of the Lahu village as follows:

1. Education
   - Lack of facilities
   - Need of Thai language for their citizenship
   - Lack of teaching/learning materials
   - Need for more teachers
   - Lack of formal education system
2. Lack of literacy education in their own language and culture.
3. Need recognition of the Thai citizenship for all the villagers.
4. Need skills training in agriculture, handicraft making, business management, and marketing.
5. Need family planning.
6. Need women's activities.
7. Need environmental awareness.
8. Need more economic development.
9. Need better communication and transportation.
10. Need project evaluation.
11. Need more knowledge about health, sanitation, and housing.

2. Curriculum

According to these needs and problems, we designed a simple curriculum for the Lahu village as follows:

Simple Curriculum for Lahu Village

Level / Area	I Illiterate	II Neo-Literate	III Self-Learning
1. Social/ Culture	-----Language and culture-----	Citizenship	-----Women's Activities-----
	-----Environmental Awareness-----		
2. Health/ Sanitation	-----Housing-----	-----Family Planning-----	-----Health Centre-----
	-----Toilet-----	-----Nutrition-----	
3. Income-Generating	-----Agricultural Knowledge-----	-----Skills Training-----	---Business Management--
4. Physical Infrastructure	-----Transportation and Communication-----	----Project Evaluation-----	-Approach to Formal Education
5. Education	-----Thai Language-----	-----Teacher-----	
	-----Teaching/Learning Materials-----	-----Facilities-----	

3. Developmen t of Materials

Then we selected "women's activities," "housing," and "agricultural knowledge" as the themes. The content of the themes are:

(1) Women's activities (poster)

1) Family care
   - Nutritional food for pregnant women
   - Sanitation care for the family
   - Protection and care for the sickness of the family
2) Involve in community activities
   - Cleanliness and beautification of the surroundings
   - Women's regular gathering
3) Women's participation in community development
   - Foresting village for preserving environment and preventing disasters

(2) Crop Rotation and Compost Using (booklet + real objects +demonstration)
   - Agricultural knowledge

(3) Housing (flip chart + slides)
   - Toilet/bathroom and its functions
   - Shelves and their functions
   - Confined places for animals
   - Kitchen with ventilation

We divided our group into 3 sub-groups. One sub-group for one theme.
The title of the three materials are:

1. "Women Can Help the Community" (poster)
   by Mr. M. Ma'ruf Abdullah and Mr. Martin Emin

2. "Better House for Healthy Living"
   (flip chart + slides)
   by Mr. Zainal bin Hamzah, Mr. Shama Jiajia and Ms. Lan Jian

3. "How to Have a Better Income"
   - Crop rotation and compost using.
   (booklet + real objects + demonstration)
   by Mr. Batjargal and Ms. Prasarn Soydhurum

On the morning of 3 March, 1994, each sub-group gave a demonstration. One person to be the teacher, the others played the learner. In the same situation as in a classroom. There we gave each material some comments. Now we have improved the materials.

Also, we prepared three teachers guides for each theme.

4. Field Testing

On 4th of march, 1994, we went to the Lahu village to test the materials we had prepared. First, we told the teacher what we came here again for and explained to her the poster "Women Can Help the Community in Many Ways." Then, we asked the teacher to give us suggestions and recommendations after her teaching.

The teacher used the posters to teach. There were totally 14 learners (female 7, male 7). Most of them were above 12 years. The teacher was a little nervous about facing so many visitors.

1. And because we just brought the materials here this morning, she was not familiar with them and did not have enough time to prepare.
2. The learners don't prepare to actively involve in the learning process. So, the teacher seldom asked questions about the posters.
3. The posters were motivating, interesting, and suitable. But the key words of each poster should not have been written on the poster, but should have been written by the teacher on the blackboard at a more suitable time. Thus the learners could remember something in mind, not only the picture.

Because the teacher was not familiar with the materials we prepared, the second material was presented by Mr. Zainal (Malaysia). The theme was "Better House for Healthy Living."

During his presentation, he asked the learners a lot of questions. Each picture he asked several learners. Finally, the learners listened to the tape in Lahu about the flip charts and looked at the pictures.

The third one, Ms. Prasarn from Thai presented the material. The theme is "Agricultural Knowledge - Crop Rotation and Compost Using." This is an adult lesson. Totally 13 learners, 10 are male. The teacher explained the booklet page by page, and at last, they went to see some real situation.

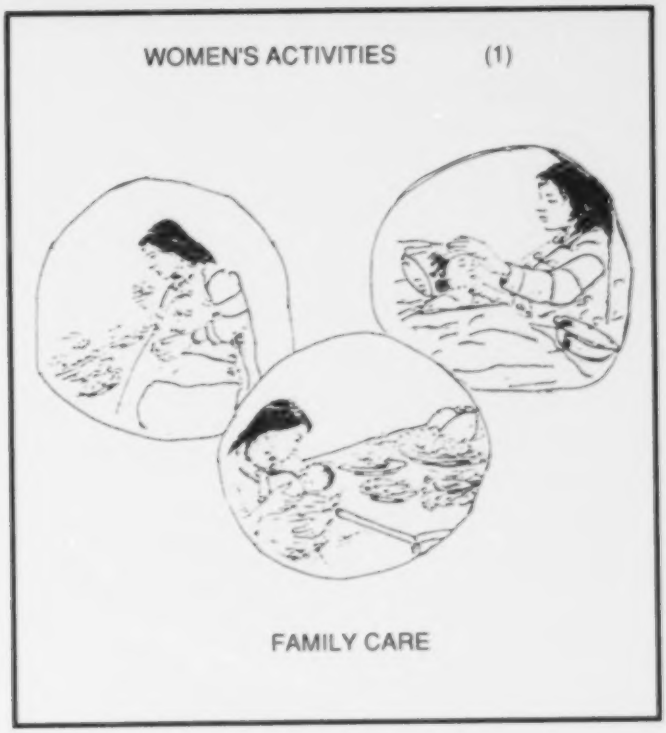
5. Results of Field Testing

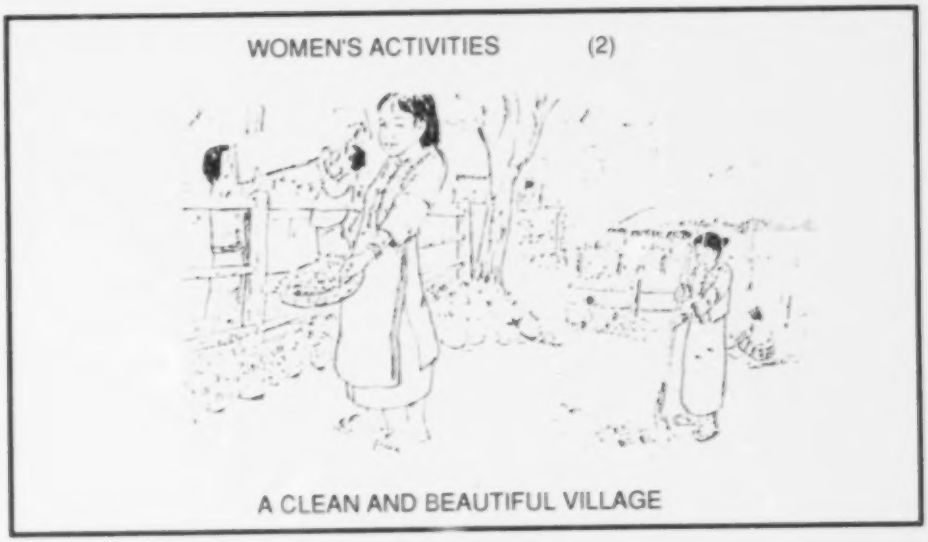
1. Because the learners are not in the same level, someone knew something about natural manure, and also some learners could understand Thai language, so some learn something from the lesson. Others learned nothing.
2. There are too many sentences in the booklet. The learners couldn't learn so many things at one time.

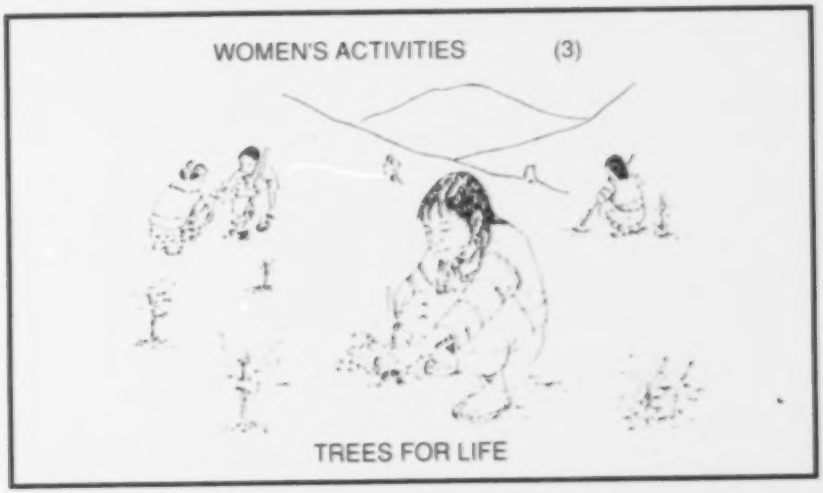
Other suggestions and recommendations about the materials are:

1. Women need some material on skills training and marriage.
2. The teaching/learning materials must be coloured and suited to the learner's level.
3. The booklets could only be used as self-learning material, not basic literacy material. Posters are suitable as basic literacy material.
4. The narration of the flip charts is too long. One picture, one sentence is enough.
5. If the hilltribes have not their own written system, it is not suitable to use other language to spell it. Just wait for development of their own written system.
6. As the learners have no learning habits, the lessons should not be too long. Unless they could not concentrate on it. 15 or 20 minutes is all right.
7. The teacher should be familiar with the teaching material.
8. Using the posters as teaching material, the teacher should have a rich background knowledge. If the teacher is well informed about the subject, she/he could elaborate on a lot of topics related to the picture its self.

(1) Women's Activities (posters)







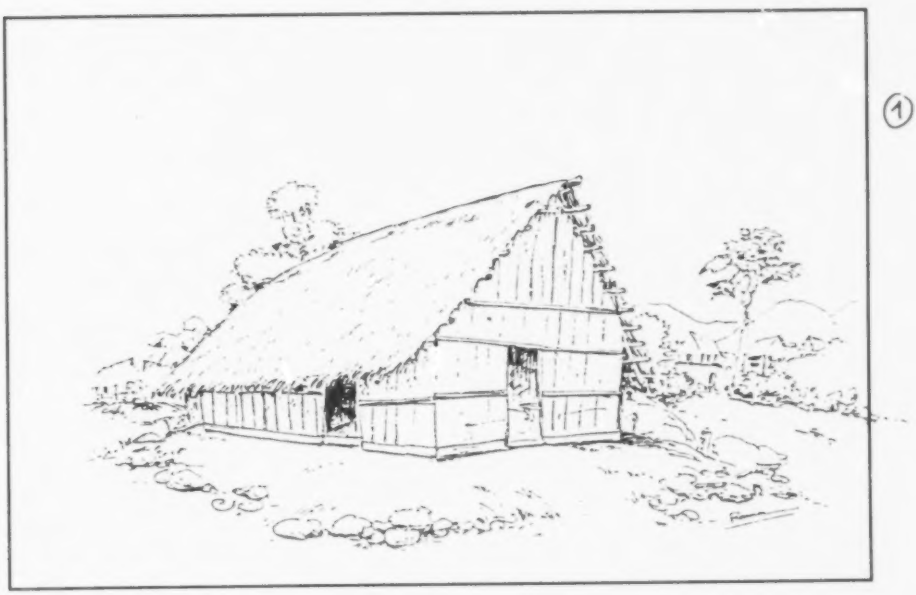
WOMEN'S ACTIVITIES (4)

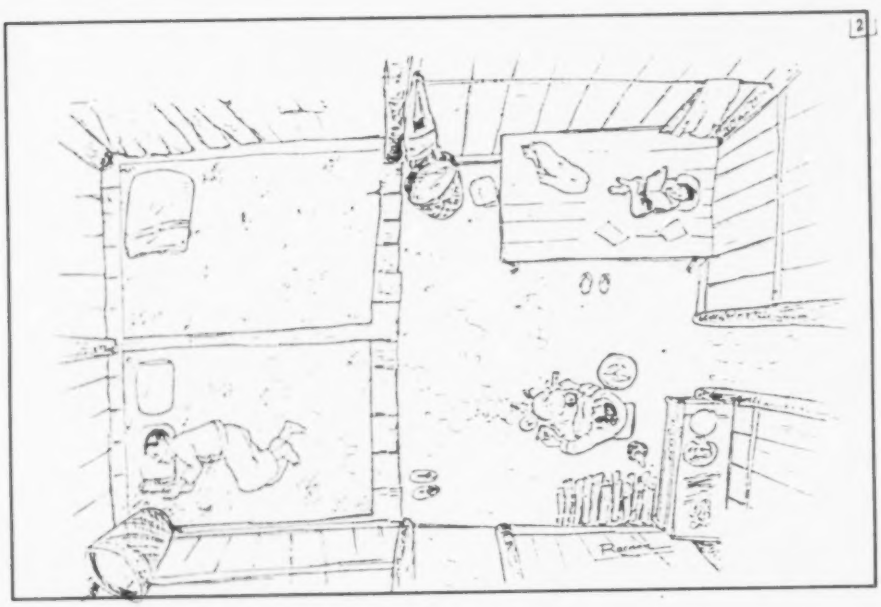
LEARNING TO BE LITERATE

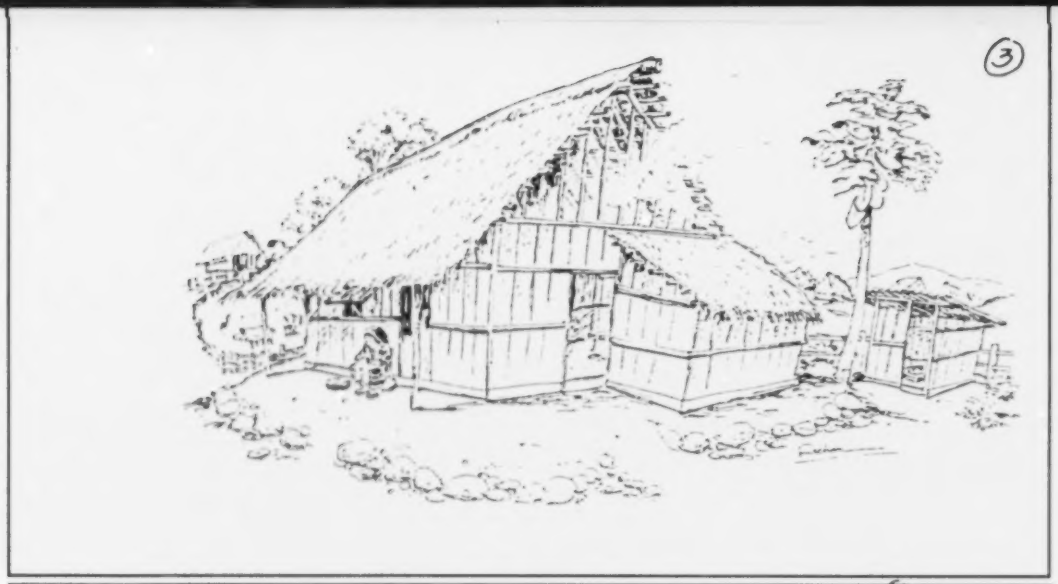
WOMEN'S ACTIVITIES (5)

ORGANIZING OUR SELVES

(2) Better House for Healthy Living (flip chart)



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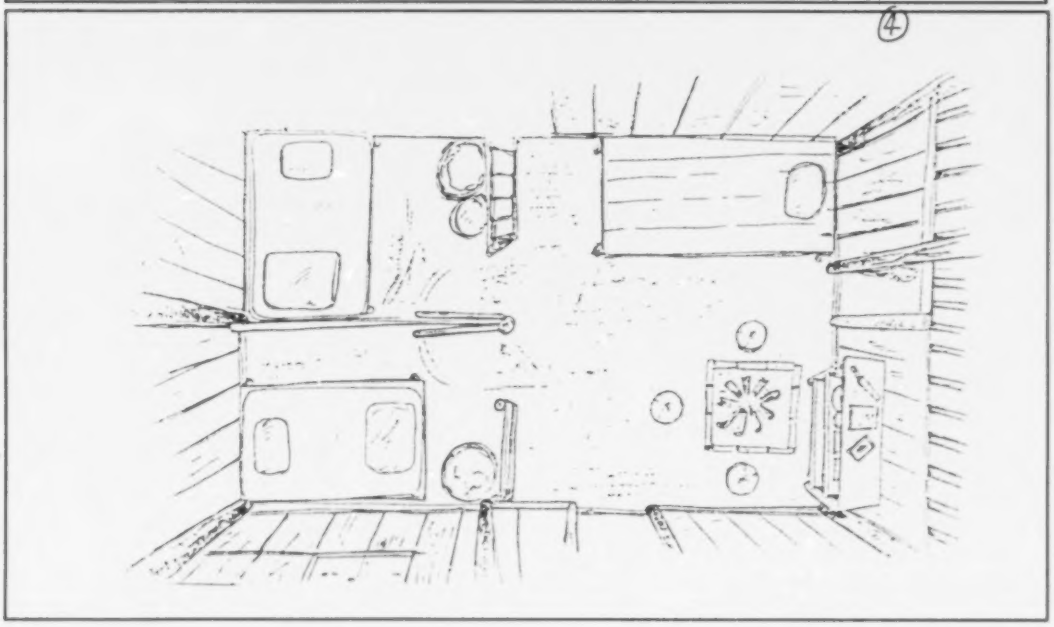
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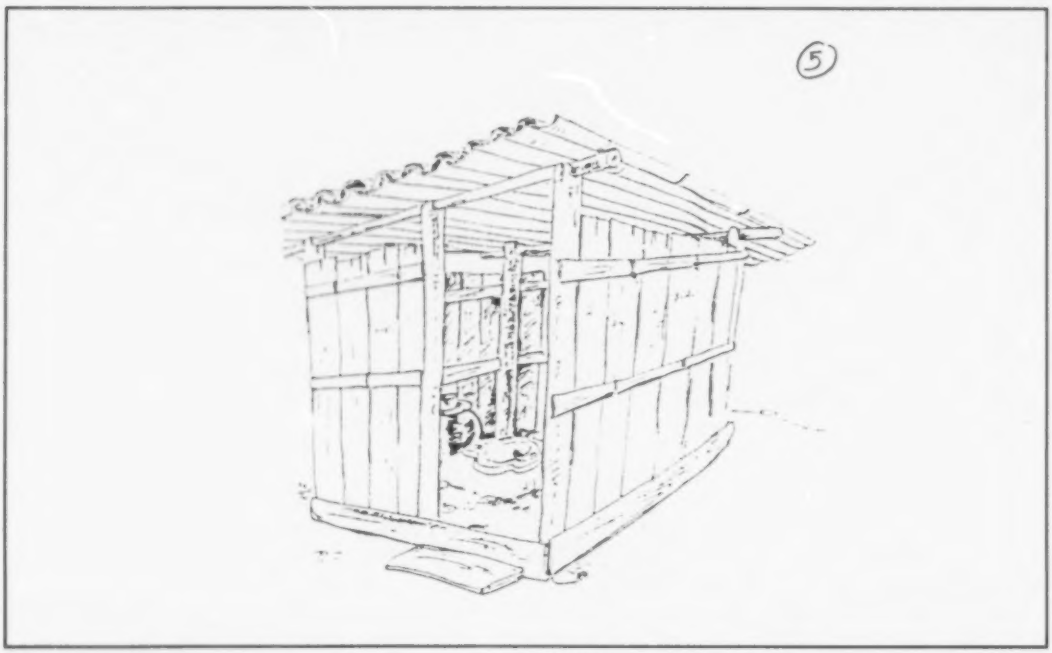
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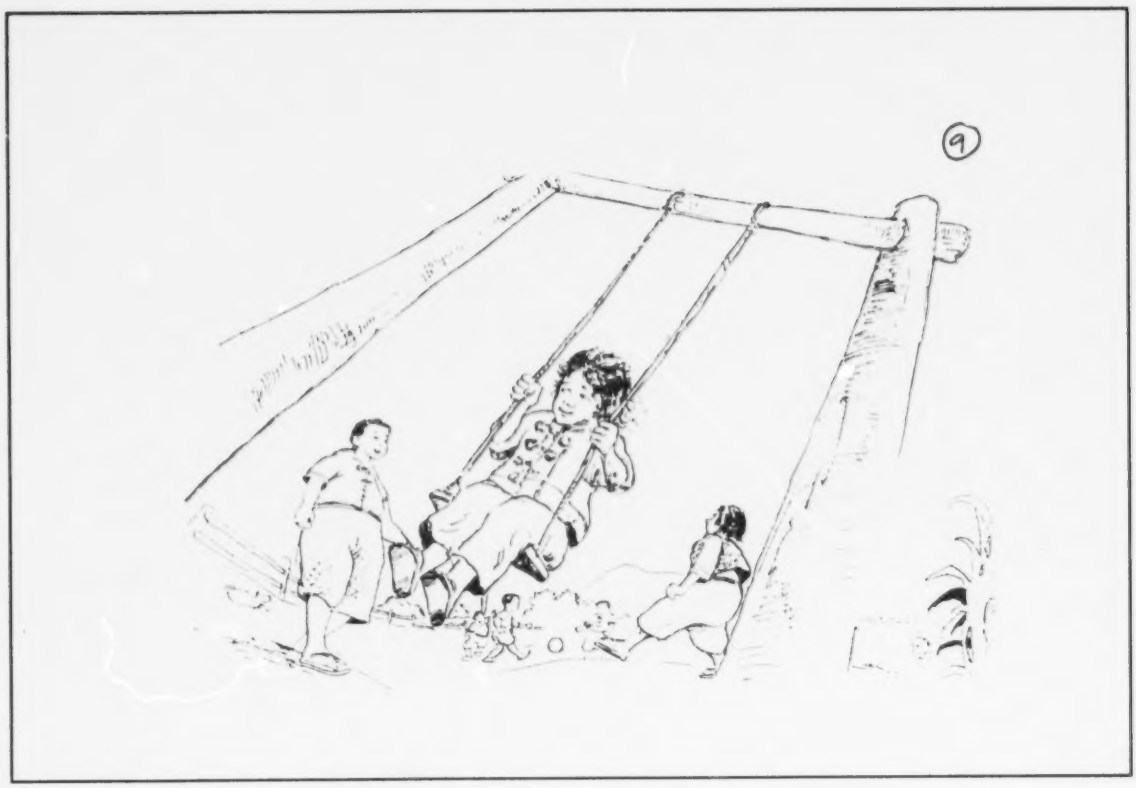
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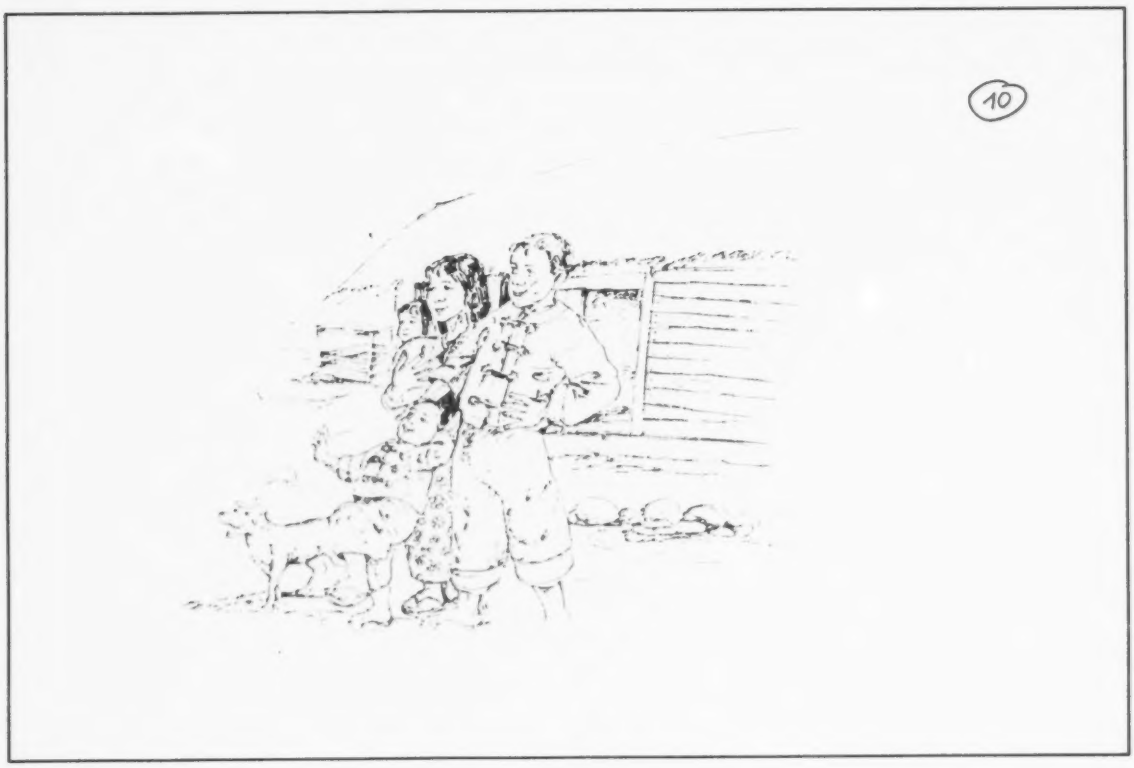
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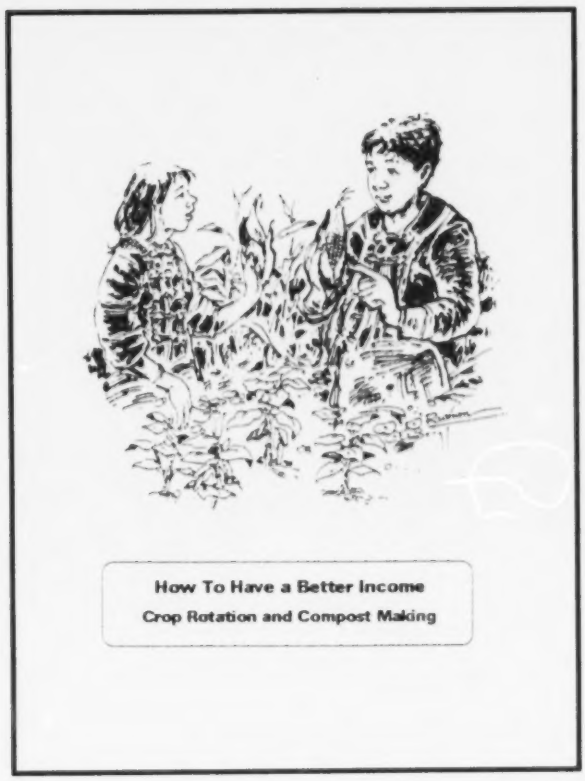
(3) How to Have Better Income
- Crop Rotation and Compost Making



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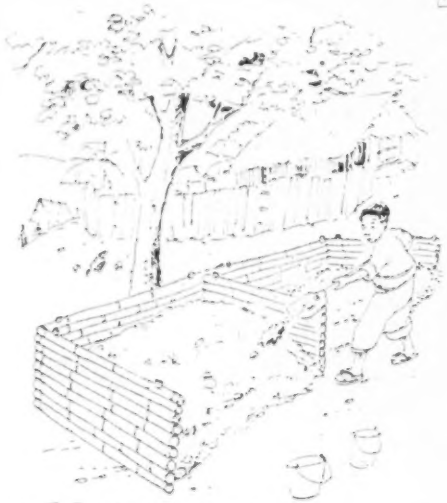
November - January	February - May	May or June-November
Flower or Strawberry	Soybean or Corn	Rice Rice

8

9

10

11

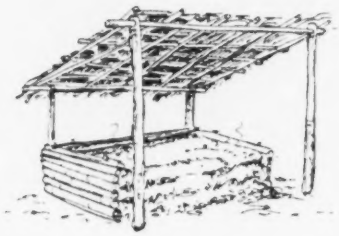


12.

How Can We Know When Compost Is Ready To Use?

Well matured compost is ready to use when:-

1. Colour: Colour of compost will turn to dark brown or black.
2. Temperature: Temperature inside the compost will be about the same as outside temperature.
3. Texture: Compost will be soft and easy to spread.
4. Smell: Smell of the compost will be much better.



13.

How to apply compost

Before planting seeds or seedlings, spread compost on farm and then plow the soil.
For 1/2 hectare of land, 1-2 tons of compost about 1 to 2 pile of compost made will be sufficient.
If not using chemical fertilizer, 3-4 tons are needed.

Important points about compost

1. Its best to make compost under shed to keep away from rain.
2. Preserve well-matured compost by covering it with sheet of plastic.
3. Application of immature compost can result in injuries on crops.

Pack well

Immature compost

14.

Now this month is February. I have to hurry. I'll make the soybean because teacher said we get 5 soybean for each one during the test.
I'll show you something. I want to see my first kilo of beautiful corn. I wonder how much after harvesting. I can use the stalks to make compost.
And after first harvesting I'll grow rice after using compost.

15.

This year everybody celebrates the New Year with good food. They also can have new clothes or they can make their homes better.
Everyone is happy because their income from selling crops is increased.

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(1) "Women's Activities" (serial poster)

Objectives:

1) To encourage women to take part in village development to improve their own lives in the community.
2) To promote literacy in their own language and Thai among the women and provide incentives towards self-reliance and independence.

Target Group: Women at the level of:

* illiterates
* neo-literates
* self learners

How to use in a learning environment:

Poster 1 - Family Care

* Teacher motivates learners on family care.
* Teacher shows the poster and asks the learners what they see.
* Teacher then focuses on each picture and invites further discussion.

1) How should you care for yourself when you are pregnant?
   Discuss things such as:
   - good foods
   - rest
   - light exercise
   - regular medical care
2) What do you do when your child is sick?
   - give medicine
   - watch him/her closely. Be ready to bring him/her to the hospital.
3) How can you help your family to stay healthy?
   - eat good foods
   - have a balanced diet
   - plenty of exercise

Poster 2 - Clean Beautiful Village

* Teacher shows picture: Ask learner what they see.
  Point for discussions:

1) Planting flowers
   - why plant flowers?
   - why make our village clean and beautiful?
   - how will we benefit?

Poster 3 - Trees for Life

* Teacher shows pictures: Ask learners what they see.
  Point for discussion: Planting trees
  - why plant trees and shrubs?
  - what kinds of trees are there?
  - can we benefit from trees?

Poster 4 - Organizing Ourselves

* Teacher shows pictures: Ask learners what they see.
  Point for discussion:
  - why organize?
  - who will lead?
  - what is our duty as members?
  - what are the benefits that we can receive?

Poster 5 - Learning to be Literate

* Teacher shows the picture: Asks learners what they see.
  Point for discussion:
  - What is literacy?
  - Do you like to be literate?
  - How can a person benefit if he is literate?
  - Can we learn for ourselves?

(2) "Better House for Healthy Living" (flip chart)

Introduction:

People from all walks of life must have a house of their own. It is a necessity to have one because it is the only place where all members of the family get together to discuss and plan for the future. Charity begins at home, and therefore, the need for a house, regardless of size, is essential for all.

Objectives:

The objectives of this lesson are:

1) To convince the target group that it is essential to have a better house that provides shelter for the family against dangers.

2) To propose to the target group that an improved housing layout gives more comfortable living and therefore leads to a more comfortable life.

3) To propose to the target group that a better housing scheme and improved infrastructure for the family and community will enable a family to live in a healthier lifestyle.

Target:

The target group is for the minority people who are self-learners, neo-literate, and literate.

How to use the flip-chart:

There will be a bell-like sound to show when to turn to the next picture. Teacher begins tape and shows:

Picture 1 - This shows a house of low quality. The teacher then invites discussion.
Picture 2 - This picture shows the layout of a low quality house. The teacher then invites discussion.
Picture 3 - This picture shows the outside of a better quality house. The teacher then invites discussion.

Picture 4 - This picture shows a suggested layout of a better quality house. The teacher may invite discussion on what makes this a better quality layout.
Picture 5 - This shows a suggested layout of shelving. Teacher may invite discussion about why have shelving. How to make shelving.
Picture 6 - This shows a picture of ventilation. Teacher may discuss why ventilation is better for the family. (Reason - Smoke is harmful to the mother and children. Better ventilation will improve the health of the family.)
Teacher may lead the learners to the learning material "Women Can Help the Community in Many Ways." - poster No. 1-
Picture 7 - This shows a picture of a bathroom toilet. Teacher may invite discussion on why you should have a separate bathroom toilet.
Reasons:
- better for health because of improved sanitation
- easier to keep clean food will not be infected by germs
Picture 8 - This picture shows a special area for poultry and animals. Leader may invite discussion on why poultry and animals should be kept in a confined area.
Reasons:
- Cleanliness around the house means healthier living for the family.
- Animal droppings are easily collected for compost.
Teacher may invite discussion on the value of compost, and lead the learners to the material "How to Have a Better Income - Crop Rotation and Compost Using."
Picture 9 - This shows a suggested childrens' play area. Teacher may invite discussion. Reasons for a play area:
- to keep children safely occupied
- to keep children healthy
Teacher may also refer to the material "Women Can Help the Community in Many Ways." - poster No. 2- "A Clean and Beautiful Village"
Picture 10 - This picture shows a healthy, happy family.
Lastly, the teacher encourages the learners to improve their houses, little by little changingwhat they can.

Narration for Flipchart "Better House for Healthy Living"

1. This is a house in our village. It keeps us from the rain, the cold weather, and the wild animals. We have lived in this kind of house for a long time, from generation to generation. And the family members stay in it. We eat here, talk here, play here, and sleep here. The roof is made of dry grass, tied together in bundles. The wall is made up of dried bamboo. There are no windows, but there are two doors. One is at the entrance and the other is at the back of the house. The pillars are made of dried bamboos, tied together by rattan. Everyone of us is familiar with this kind of house. If someone asked you to make some improvements to the house, what would you do?

2. Let's look at the inside of the house. There is a fireplace, beds, blankets, and a lot of things in the house. But is has no permanent partition for the family. At night, we sleep together at one corner of the house, while the fire stove is still on fire, to keep them warm throughout the night. A lot of smoke comes out from the fire. Do you think this kind of living condition is helpful to your health?

3. This is another house. Could you see any difference in this house from which we live? The difference is that it has windows and better air ventilation for the family. It has better construction and therefore gives better security and is more comfortable.

4. This is the inside of the house. There are several rooms in this house. This is the living room for the activities of all the family members. You can meet guests here and warm yourselves here. These are the bedrooms. They are just for sleeping. The store room is used to store rice, crops, and other things. Other items such as cooked food and others are kept on separated shelves.

5. You can see that an air ventilation is made by replacing the top part above the ceiling by bamboo, arranged apart just enough to give way for the fresh air to go in and smoke to go out of the house. It will be helpful to the health of the family members.

6. The bathroom and the toilet are built away from the house. They are very clean and tidy. The bathroom and the toilet need to be cleaned everyday.

7. The poultry and animals are in the confined place for them. It is separated from the main building. The place needs to be cleaned often. You can also collect manure from the animal droppings, which can be used to make compost. It could fertilize the fields. It also provides a better and healthy environment for the family.

8. Children are playing in the play area. It is safe for them to play here. Keep them from the fire and river. Playing is helpful to children's-health and growth.

9. There are some shelves near the cooking place. Vegetables, bowls, bottles, plates, reading materials, and a lot of other things for cooking and eating are put on it. It is clean and tidy.

10. They seem very happy and healthy with a better house. They have smiles on their faces. Let's do something to improve our houses, and have a better living.

(3) "How to Have a Better Income - Crop Rotation and Compost Making" (booklet)

Target group:

Children or adults who can read Thai.

Objectives:

After studying this book, the learners are able to:

1. Explain the meaning of specific words in the book clearly. The words are: fertilizer or chemical fertilizer, natural fertilizer or compost, crop rotation.

2. Plan to use crop rotation and help other villagers plan to use crop rotation.

3. Demonstrate process of making compost and process in using it to the other villagers.

4. Make compost by themselves and use compost in their own field effectively.

5. Change behavior permanently from using chemical fertilizer to using compost.

Materials needed:

1. Books - "How to have a Better Income - Crop Rotation and Compost Using"

2. Material for making compost
   - hay, stalk of harvest crop or grass
   - animal waste (from their farms)
   - left over food
   - plastic sheet size about 2x2 metres or any empty plastic or jute sac
   - shovel with long handle

How to use the book:

After motivating learners to learn something. The teacher can follow these activities step by step.

1. Give a book to one or two learners to read through.

2. After reading is finished, teacher leads discussion among learners to evaluate their understanding of some technical words: rotation crops, chemical fertilizer, natural fertilizer or compost.

3. After finish reading, Teacher asks questions to motivate learners, "Does our village have the same problem of the village in this book?" If we have so, how can you solve that problem.

4. Let the learners plan growing rotation crops for a whole year. Lead them to discuss about kinds of crops, season or period of growing from starting time to harvest. If teacher has no experience in this topic, she or he can consult or use someone in the village to help them. In this case, the teacher can use a resource person from Agricultural Development Programs to demonstrate. Teacher can plan with village committee.

5. Demonstrate for the learners the making of compost together for the beginning. Teacher must help in preparing material by collecting from the village. (Teacher can ask someone in the village to be resource person). Calls the learners and others to observe the activity.

6. Motivate villagers to continue growing rotation crops and using compost instead of chemical fertilizers.

Evaluation:

Observe behavior and attitude of villagers if they can change behavior and attitude permanently by using compost and growing crops.

More information for the teacher:

Rotation cropping is the method of keeping on changing the kind of crop after harvesting the first one.

Chemical fertilizer is fertilizer that is made of some chemical important for plants mixing together with filler and make in small particles. There are many formulas as 16:16:16 means this fertilizer composed with nitrogen and phosphorus and potassium 16 percent equally.

Natural fertilizer is the fertilizer that make from natural products such as plants, animal body, animal waste. When all of these accumulate and decompose, we can call it compost and can use it instead of using chemical fertilizer.

Dialogue and Explanation

Page 1
- I wonder why our village has such a poor crop from year to year.
- Because we have small cultivated fields and we cannot claim more.
- What can we do to have more crops? We want more income.

Page 2
- We grow the same kind of plant every year, and mostly we grow rice and after harvesting sometime we leave the land sit idle.
- Maybe there is not much fertilizer in the soil.
- The price of fertilizer keeps going up and up. I cannot afford to buy more.
- We shall call our committee together for a meeting. Someone may have some good ideas about this.
- Oh, thank you, thank you. Let us have a meeting tomorrow evening at seven o 'clock at school. Everybody: O.K. See you tomorrow!

Page 3
- A few days ago, I heard a radio programme for agricultural development. It talked about rotation of cropping and using natural fertilizer.

- **What is that? Can you explain what is rotation of cropping and what is natural fertilizer? Where can we get it?**

Page 4

- Rotation of cropping is keeping on changing the kind of crop after harvesting the first one. For example, after harvesting rice we will not leave the land vacant. We grow soybean or some other plant.
- Why do we not grow rice again?
- If we repeat the same crop, maybe rice wants the same elements from the soil and the soil cannot have these elements.
- I understand, teacher told me different plants want different elements.
- Come on, let us plan for this year. What plants can we grow in a full year?

Page 5

- If you want to grow soybean, it takes 4 months.
- Corn also takes 4 months.
- But, we have to grow rice for our daily life too.
- Can I grow some cutting flowers? The men from Chiang Rai want to buy flowers.

Page 6

- Friends, this is the chart of growing plants in one year. You may like to grow something else.
- Good, we will have rice for our major crop.

Page 7

- Jana, why are you so quiet? Are you sick?
- No, I'm not sick. I'm thinking about planting for the whole year. How can we get enough fertilizer?

Page 8

The same man who listened to the radio programme:

- We can make natural fertilizer of compost instead of using chemical fertilizer.
- Teacher told me compost is a perfect fertilizer made of natural substances like farm residue, animal waste, kitchen waste, which goes through the ageing process. Making compost takes a little time and effort but its effect is wonderful.
- Why don't we try compost? It is not necessary to spend money.
  agriculture using compost.

Page 9

- Not only can we save money but also conserve the environment, because if we continue to use chemical fertilizer for long periods not only decrease the harvest, but also make the land barren and weakens the plant's ability for reproduction.
- Oh, is that so? How do we make this compost?

Page 10

Preparation:

1. Make a pile of dry farm residue about 1 meter X 1 meter and 30-40 centimeter high.
2. Cover the pile with fresh animal waste about 1/2 to 1/3 the height of no.1 (10-20 centimeter high).
3. Repeat no.1 and 2 until the pile is 1 to 1.4 meters high. Up to about your shoulder.
4. If the surface of the pile gets dry, water to keep it damp.
5. Spread soil up to 2.5 centimeter evenly on top of the pile to speed up the process of compost.

Page11

How to take care of compost

After 2 weeks, the compost will become hot inside (60Åã-70Åãc). Mix the compost well and if it becomes dry, dampen it with water. Turn the material from the top to the bottom every two weeks. Make sure that the compost is exposed to fresh air. The smell of compost is strong at this time.

Page 12

How can we know when compost is ready to use?

Well matured compost is ready to use when:

1. Colour: Colour of compost will turn to dark brown or black
2. Temperature: Temperature inside the compost will be about the same as outside temperature.
3. Texture: Compost will be soft and easy to spread.
4. Smell: Smell of the compost will be much better.

Page 13

How to apply compost

Before planting seeds or seedlings, spread compost on farm and then plow the soil. For 10 hectare of land, 1-2 tons of compost about 1 to 2 pile of compost made will be sufficient.

If not using chemical fertilizer, 3-4 tons are needed.

Important points about compost

1. It is best to make compost under shed to keep away from rain.
2. Preserve well-matured compost by covering it with sheet of plastic.
3. Application of immature compost can result in injuring on crops.

Page 14

- Now, this month is February. I have to hurry, I'll begin with soybean because teacher said the root of soybean has something good for the soil.
- I'll grow corn first. I want to see my land full of beautiful corn flowers and fruit. After harvesting, I can use the stalks to make compost.
- And after first harvesting, I'll grow rice after using compost.

Page 15

This year everybody celebrates New Year with good food. They also can have new clothes or they can make their homes better.

Everyone is happy because their income from selling crops is increased.

(A) Current Situation concerning the Hilltribes in Thailand

Tuenjai Deetes
Hill Area Development Foundation

1) Natural resources and environment on the highlands, where most of the hilltribe peoples live, have been very much destroyed or degraded. The causes of this destruction include unsustainable (agricultural) production systems, both traditional and modern, population growth, forest concessions by the government (before 1989), and government projects, such as road construction for national security ad tourism promotion.

This leads to the decrease of hilltribe peoples' quality of life in forms of, for example, having not enough rice for consumption all year round, and having lost the sources of herbal medicine and materials for household use.

Furthermore, it affects relationships between hilltribe peoples and outside because, on one hand, hilltribe peoples are still seen by many as the ones who are responsible for destruction of watershed forest areas and consequently the present water crisis, but on the other hand, being in the watershed areas they are the ones who could recover and protect the degraded forests and therefore should be supported by lowland people who use the water.

2) Most of hilltribe peoples are deprived of basic rights. Only about 40 percent of 562,192 hilltribe people in Thailand (Hilltribe Research Institute of Chiang Mai University, 1991) have Thai citizenship, and in the operational areas of the Hill Area Development Foundation (HADF), only two hilltribe families are legally Thai citizen at present. Consequently, they have no rights on land ownership. This citizen right problem stems from the government nationalizing Regulations for Hilltribe Peoples 1979 (amended in 1992), which would give Thai nationality only to hilltribe peoples who have formal evidence to show that they were born in Thailand.

Apart from this human right problem specific to the hilltribes, they also share with Thai people in rural areas the lack of rights to manage local resources and to self-development.

3) Directions of government policy toward hilltribe peoples, which are in the same direction with national development policy and mainstream development paradigm at global level, are unquestionably promoting capitalism, materialism and consumerism which greatly affect hilltribes' social structure and cultures in forms of, for example, labour migration, prostitution, drug addiction, AIDS, commercialization, indebtedness, and decline of the community with its traditional governing and problem-solving mechanism and the family institution.

4) Christian missionary and conversion of hilltribe peoples into Christianity creates conflicts in, and even split of, their communities, reducing their strength to cope with problems.

Hill Area Development Foundation (HADF) is at present working directly with 28 villages of four tribal groups - Akha, Lisu, Lahu and Mien - with a population of about 6,000 covering an area of about 1,600 acres in Mae Chan and Mae Faluang districts of Chiang Rai province in Northern Thailand.

It is difficult to estimate the number of hilltribe peoples that HADF has affected. However, HADF is working actively with a network of hilltribe development NGOs called CONTO (Centre for the Coordination of Non-governmental Tribal Development Organizations) which has 38 member organizations all over the region. (Ms. Tuenjai Deetes is at present CONTO President.) HADF is also working closely with a government development project for security in Mae Chan - Mae Faluang Areas which covers an area of 16,000 acres and a population of 40,000 hilltribe peoples.

Accomplishments by HADF so far as existence of:

1) Community leaders who are the models for their fellow hilltribe peoples on sustainable agriculture practices, and on management and conservation of watershed forests and river basins. Mr. Jagor Airtae, a Lahu community leader in an HADF core target village, received the Good Citizen Award 1993 for his outstanding efforts and commitment on sustainable agriculture and natural resource conservation.

2) A network of 28 villages for conservation of Mae Chan and Mae Salong river basins in Mae Chan and Mae Faluang districts of Chiang Rai province in Northern Thailand.

3) Mutual collaboration between local hilltribe peoples' organizations, HADF and related government agencies, including the Third Region Army, Chiang Rai Hilltribe Committee, and the Royal Forestry Department. HADF and the hilltribe people organizations in its operational areas also received much supports from academics, educational institutes, mass media, international organizations and other Thai NGOs, both Bangkok-based national NGOs and local or hilltribe-related NGOs.

4) The authorities, especially in HADF operational areas and the upper north, begin to accept that human beings can co-exist in harmony with the forests - the concept and practices so much promoted by Thai NGOs and certain academics in the past five years, but generally disagreed by the government so far.

5) After much work in the past seven years, most members of the new generations of hilltribe peoples are literate in Thai language and two families now have Thai citizenship, considering that in the beginning, there was no private or government agencies working with them in those areas before. HADF is now lobbying hard for 23 families of community leaders who are the models in sustainable agriculture and resource conservation to also receive Thai citizenship, and there are signs that this would be possible in no so long. Overcoming this barrier, the struggle for basic rights of hilltribe peoples would be easier in the future.

(B) Development of Basic Literacy Learning Materials and Minority Language

Patricia Tauroa
Te Runanga o Whatngaroa

To be of any real assistance to the participants of this workshop, it is necessary for me to identify the background from which I am approaching this challenge, for challenge indeed it is.

New Zealand's indigenous race - the Maori - is also a minority within this country. And although New Zealand is seen to be a developed country, yet the Maori are struggling to maintain and give acknowledged value to, their mother tongue.

For the Maori there is a twofold objective in seeking to attain literacy. These are:
1. literacy in their native tongue - Maori;
2. literacy in English, the common language of the nation.

There needs to be an understanding of where Maori are coming from as they strive to gain these objectives.

Access to Education

New Zealand is a country where education is available for all. In fact it is compulsory for a child between the ages of seven and 16 years, to be formally educated. It can therefore be assumed formally education will mean that every person in New Zealand will be able to read and write. The reality is that NOT every person, even after they have received several years of primary and secondary schooling, is literate.

A further reality is that the majority of those who are illiterate, are Maori. And they are most often those who are in the lowest socio-economic strata of society.

Why is this so? How is this able to happen? How is it that a person can attend primary school and then secondary school, from the age of 5 years until leaving at the age of 15 or 16 years, and still be barely able to read and write?

There can be a number of reasons for this and a variety of views have been put forward. And all will have an element of validity. The view that is perhaps most relevant for us at this workshop, is the view held by those who hold the greatest concern for the low levels of achievement by Maori; and that is the relevance - or irrelevance - of the formal school curriculum to the Maori child.

For many years now, this lack of achievement by Maori has been noted and commented on. And while some efforts have been made to address the situation, the upturn in achievement has not occurred as was hoped.

Perhaps a sad reality is that no system of education, however well intentioned, and however well formulated, will succeed if the learner does not have the desire, or the will, to take advantage of what is offered. And for many non achievers, this is the reality.

Sadly, a curriculum statement that identifies Maori as essential, will not succeed on its own. Nor will a political statement that says education is available to all. In an effort to entice Maori to achieve, more is being done to make education more relevant to the Maori child. This includes acknowledging that Maori are a race of people who have mana, or dignity, and who are of value to the New Zealand community. And this means that education needs to be relevant to the Maori learner. An important part of learning, are the resources from which we learn. And for those resources to be relevant to you, as a learner, they need to be in a language and format that you can identify with.

An important aspect to recognize in understanding the Maori situation, is the fact that, over the years, the ability of those who are of the Maori race, to speak the Maori language, declined drastically. So much so that many believed that the language and culture would be lost. For some people this would not be a great loss; it is of no concern to them that a race of people are unable to speak their language - to know their culture. For those with this view, there is no understanding or appreciation of being someone and not knowing who you are.

For those who are concerned that Maori should stand with pride and dignity within their own country, the road to achieving a relevant education, is not easy. An important element is the need to be able to speak Maori. This then

requires resources to be produced. With just a small population of Maori, normal production of resources is extremely costly, and will not be undertaken by the major publishers. Small groups are finding ways of producing literacy resources themselves. And many teachers are developing their own teaching materials, relevant to their own learning groups.

In developing and producing learning resources for literacy, a number of points are recognised.

1) The material needs to be relevant in that it should be by Maori, about Maori. The first emphasis is for Maori to be a part of that situation. If the learning point is space travel, then it is a Maori who is travelling in space; it is a Maori who is the submarine captain; it is a Maori who is the doctor, the engine driver, the gold medalist or the adventurer.

2) The development of resources must have a co-ordinated approach. The writers, illustrators, photographers, publishers, marketers need to all work together. All must understand their role and communicate with each other consistently, to avoid confusion and wasted time.

3) There needs to be a co-ordinated development of the resources based on a particular theme. The teacher's task should be to teach. All the necessary teaching aids should be available. This includes the development of charts, jig saw puzzles, word lists and so on, along with the basic readers for each theme.

4) In choosing a theme, all relevant elements that are desired to be taught, should be developed. For example, the sea is important to Maori - traditionally and now. The sea, then gives us a number of relevant teaching themes. From each of these themes we can teach the relevance of:

- tradition
- culture
- environment
- health
- nutrition
- employment
- recreation
- conservation
- science
- biology
- mathematics

And within the broad area of the sea, there are a number of sub themes, which can be focussed on to teach each of the above. And in making these and sub-themes relevant and interesting to the Maori learner, they can learn how to understand, to read and to write - in whichever language is the medium of teaching.

Adult Literacy in Maori

Most emphasis in adult literacy, is in functional literacy - being able to read and write to cope with the paper wars that seem to have enveloped our society today. To be able to fill out the relevant forms, now seems to be as essential as being able to breathe.

For the Maori, adult literacy in Maori means learning how to speak the language in the first instance. And in learning how to speak the language, the learner needs to learn about the traditional culture of his or her own race of people. Therefore, it is not a situation of coming to literacy from a base of already having the ability to speak and understand the language, it is learning that language through the medium of a second language. And in many situations, literacy in that language (for the Maori this is English) is also missing.

There are two factors of importance here. Firstly there is a degree of embarrassment that an adult, who is obviously a Maori, is unable to speak Maori. Secondly, there is the shame placed on a person who is unable to read and write, both in Maori and in English.

It is therefore important, to make the Maori adult believe that there is no shame in wanting to learn your mother tongue; nor is there any shame in wanting to become literate.

One way that Maori people have found that these can be achieved, is by making the learning process a combined effort for both child and parent. When the parent is learning with the child, the impression is that the parent is teaching the child, while in the process, the parent is also the learner. In this way, there is no need to have reading resources for adults that are different from those for young people.

Nor, in fact, is there a need to make the child's reading resources such that the teacher is talking down to them. Children have the capacity to understand information that is relevant to adults.

And in fact, many adults are children at heart. The new mechanical toy intended for the child, is more often than not, first used by the adult - to demonstrate to the child how it works. And quite often, the adult bought the toy in the first instance because he or she found pleasure in its operation.

It is on this basis, that the movements towards Maori education, in the medium of Maori language, have achieved success. The involvement of the parent with the child is seen to be healthy - not detrimental.

There is dignity in knowing who you are, and where you have come from. Maori people have found that a major aspect of that dignity, is in being able to speak and understand their own language. No matter how relevant something is in English, it is more valuable to a Maori, when it is in Maori, and is understood in Maori. This is the most important aspect of human dignity - to know who you are. The children are the future survival of the language and the culture; but the parents of today need to also learn that language and culture so that it is relevant and of value for the children.

There are two proverbs in Maori that are relevant to literacy. They are:

"Grow up, tender flower in the days of your youth
Hold fast to the traditions of your ancestors as an adornment for your head.
Take hold of the tools of the modern world for your sustenance."

"Remove the heart of the flax,
From where shall the bellbird sing;
you ask me, what is the most important thing in the world,
I say to you, it is people, it is people, it is people."

Literacy in the Maori Language

As more and more people who are of the Maori race, gain higher formal educational expertise, they become more aware of the need and value of retaining their native tongue and cultural identify.

With early colonization, large numbers of Maori took advantage of the educational opportunities that were available from early missionaries and later, the State system. Those who attained high academic qualifications were fully literate in both Maori and English and were respected and admired for their abilities in and understanding of, cultural practices relevant to their Maori race. Today, questions are being asked as to why the majority of Maori people are invariably at the lowest level of the socio-economic strata of New Zealand's society. The majority of Maori people believe that the answer lies in the value - or lack of it - that is placed on the Maori language.

There are two distinct viewpoints on Maori language. One group believes that as the Maori language has no value in the commercial and economic world, it should be left to die a natural death. The majority who hold this view, including Maori people, are unable to speak the language.

The second view believes that the loss of Maori language has largely contributed to the extremely detrimental social status of the Maori today. And these people, both Maori and Pakeha in New Zealand, are to the forefront in striving for literacy in the Maori language in the belief that literacy in the native tongue will rekindle a growth of self esteem and self worth that will enable Maori people to regain the mana - the dignity - that they have lost through years of being researched, reported on and tested to the point of near annihilation of the language.

But it is recognized that there is a need for literacy in English as well. Thus much of the Maori drive for literacy, emphasises literacy in Maori, but includes literacy in English.

Despite the major financial difficulties faced by Maori people in seeking to achieve their objectives, Maori are endeavouring to achieve literacy in a number of ways. To greatest emphasis is placed on literacy in Maori for young people as they are seen as the future survival of the race. In all areas, the greatest difficulty is the lack of teaching resources in Maori language.

In an effort to alleviate the problems of literacy, the following systems have been set in place:

Kohanga Reo

Kohanga reo, means language nest. This is a pre-school facility, administered and maintained by the parents of a community. The emphasis is on the use of Maori language. Parents are the teachers and helpers. The most important concept of Kohanga Reo is that the child and the parent learn the language together as most parents are unable to speak Maori.

Kura Kaupapa Maori

These are schools that teach the national education curriculum using Maori language as the teaching medium. These begin at primary level and as their school roll increases, will develop towards secondary school level. The number of these schools is gradually increasing. The major difficulties are the lack of Maori speaking

teachers with teaching skills in all subject areas of the school curriculum.

Bi-lingual Units

Within some primary schools, special bi-lingual units have been established. These are particularly important in areas where the new entrants have attended Kohanga reo, although this is not a pre-requisite for enrolment in the unit. Both English and Maori are used as a teaching medium, although there is an emphasis on the use of Maori.

Total Immersion Classes

In some primary schools, there is a total immersion class where all teaching is done in the Maori language. This class exists only at a certain level - generally new entrants - as usually there is a lack of teachers able to teach in Maori.

In all of the above, the long term success of these programmes relies heavily on the involvement of parents and their willingness to learn with their children. It is important for me to note here that those people of the majority Pakeha culture in New Zealand who are striving to learn the Maori language, are vitally important to the political drive to emphasize literacy in Maori for the Maori.

Resources

As noted previously, there is a pressing lack of resources in the Maori language and teachers are faced with the added burden of producing their own reading materials and teaching aids. The advantage of this, however, is that **the materials produced are relevant to the pupils of that school. It is therefore possible to use, in the first instance, the dialectal variations relevant to that particular tribal group.**

Those Maori who are seeking to become literate in their native language, have little or no ability in the spoken language, and often, little understanding of Maori culture. While some are literate in English, the majority have had little formal education and consequently have a low ability in written and spoken English.

The age groups involved spread from the very young to the very old. Resources produced for Kohanga Reo and primary school age children, are used equally effectively for adults - **provided that the dignity of the individual is not compromised in the teaching process.** The child and the parent are encouraged to learn together.

One of the resources that is lacking for Maori literacy, are the trained teachers able to speak Maori. Often, as native speakers progress up the educational ladder, they are drawn off into administrative or planning areas and are lost to the classroom. This is a major problem in all areas and at all levels of education.

Developing Reading Materials and Teaching Aids

A basic Maori principle is that the mana or dignity of the individual is paramount.

1. Select a **theme** - relevant to the everyday life of the learners

2. **Waiata** - a short song relevant to the topic. This walata becomes a 'ditty' that is sung at any time by any of the learners, and the teacher. It becomes the background for the theme. New words and phrases are included in the walata.

3. **Traditional story** - relevant to the topic, the story gives the learner a cultural base on which to relate and to go forward. The significance is that the cultural worth of the people is enhanced. Be dramatic in relating the story.

A further relevant point is that these stories generally come from the older people of the community - the kaumatua and kuia. Their involvement in the general drive towards literacy is seen as extremely important, as they can encourage their family members to keep striving towards success.

4. Short **contemporary story** - read to the learners. Be dramatic and expressive. Make the story live. Encourage the learners to read for themselves.

5. **Teaching aids** - These are probably more important than the basic reading material. It is essential to have these available to be used at all stages of the process of teaching the theme. Wall charts and pictures; jig saws; word and picture cut outs; flash cards - all should be prepared in conjunction with the theme.

Every theme, should have as an integral part, the development of reading, writing and number skills. Therefore teaching aids that develop and reinforce these are essential.

6. **Do it** - plan to act out, or actually do, the theme that has been learned about.

I would suggest that the most important elements in teaching a language, are the teachers ability to teach, and the teaching aids that are available. These aids should assist in maintaining the interest of the learner while imparting knowledge - no matter how dull the topic.

Rakau Method of Teaching

When teaching Maori to adults, whether to Maori or non-Maori learners, it has become apparent that there is an impatience to make progress in the oral use of the language. Lack of progress in oracy, often leads to declining of interest in the language.

An effective means of achieving retention of some base vocabulary and phrases - as well as assisting and developing pronunciation - is termed the rakau method of teaching. This is the use of cuissonaire rods (once used as a teaching aid for mathematics) while speaking only in the language to be learned. Through this, the use of basic commands and phrases are developed while at the same time colours, sizes and numbers are learned. Other basic questions are also more readily retained when constantly used. The rods may be substituted with actual small objects in everyday use, to expand vocabulary.

A philosophy of this method of teaching is that literacy is not only the ability to read and write, but also the ability to express oneself orally in a given language. The sounds of the language are as important as its written form.

Cultural Traditions

For the Maori, to know who we are is the basis of our dignity and self esteem. To have our traditions and customs valued enhances our dignity. To be told that our customs, traditions and language are of no consequence, is to keep us on the pathway to the lowest level of society - and continued illiteracy in any language.

While customs and traditions are sometimes perceived to be superstitions that are detrimental to progress in a community or society, Maori people have experienced the value of recognition of traditional customs. They need not be a hindrance to progress. Progress can move forward on a level of understanding and acceptancy that is beneficial to all as it takes account of the traditions and customs on which a people has survived over generations.

There is a cultural view which advocates that the future is behind the past; we must go through the past to get to the future. As the Maori race has experienced assimilation, integration and near annihilation, yet it survives. And the importance of continued survival is seen to be the language.

In developing resources for literacy amongst your people, we beg you to be aware of our plight and weave into your resource materials, the dignity of the minority peoples for whom these materials are being designed.

(C) Production of Literacy Materials in Minor Languages

Dr. Varsha Das
National Book Trust, India

India is a typical example of multi-lingual, multi-cultural and multi-ethnic country. Since the country is so vast and its historical and geographical dimensions are responsible for her varied and diverse cultural pattern one learns to respect the variety and individuality of the other in the interest of mutual growth.

Nearly twenty years ago a scholar of linguistics had undertaken a study to enumerate the mother tongues of Indian population. He came to a staggering figure of more than 1600! This huge figure posed serious problems before education, communications and administrations. During the long spell of 200 years of the British rule the official language of the country was English. After the Independence in August 1947 Hindi was declared official language besides English. Not only that, the whole country has a number of language regions, and 15 major languages are declared official languages of those regions. The central academy of letters (Sahitya Akademi) gives annual awards to the most outstanding books of literacy merit in 22 languages. These languages are - AssamEse, Bengali, Dogri, Gujarati, Hindi, Indian English, Kannada, Kashmiri, Konkani, Mithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Rajasthani, Sanskrit, Sindhi, Tamil, Telugu and Urdu. 7 languages viz., DoGri, Kashmiri, Konkani, Maithili, Manipuri, Nepali and Rajasthani, added to the main list of 15 major languages do not have their independent scripts. They use either the Devnagari script in which Hindi is written, or Bengali or Urdu. Some dialects even use Roman script.

National Book Trust, India is a national organization devoted to promotion and publication of books since 1957. Its regular programme is conducted in 13 languages and lately it has added 3 more languages which have fairly independent growth of literature but do not have their own distinct script.

Literacy activities have flourished in more than 22 languages discussed above, only because education in mother tongue languages has always been encouraged in India.

In the book *Groundwork of Educational Theory* Mr. J. M. Ross quotes Froebel's famous metaphor in which it is shown how the actual method of teaching consisting of manipulation of actual life and experiences of learners brings out the best in them. Here is an excerpt:

"... a plant will grow and achieve its own proper form unaided. But while each plant must develop according to the laws of its own nature, while it is impossible, for example, for a cabbage to develop into a rose, there is yet room for a gardener. A good gardener, by his art, sees to it that both his cabbage and his roses achieve the finest form possible. His efforts produce a finer result than would be achieved by the plant without him, yet, it is in the nature of the plant to achieve that result under suitable conditions. The naturalist may be content with briars but the idealist wants fine roses. So the educator by his efforts assists the educand, who is developing according to the law of nature, to attain levels that would otherwise be denied to him."

One is able to bring forth learner's spontaneity and power of self-expression only in an environment that is natural and comfortable for her. That would give full play to her creative abilities and functional activities of mind and body. This is best done in learner's mother tongue.

Like India there are many other countries where official language of the country is not necessarily the language of many illiterates, particularly those who live in geographically difficult areas like hills and mountains, forests, isolated islands, deserts etc., and who are mainly tribal or belong to the deprived sections of the society. They require area-specific culture-specific material in their own language, with the visuals of the local environment. For example, in the central state of India known as Madhya Pradesh, the official language of the state is Hindi, but it is populated by numerous tribes and minority communities. The local agency engaged in literacy work decided to use the primer prepared at the state level in Hindi, the standard language of the state. The letter 'B' was introduced by the picture of a goat which in Hindi language is **Bakari**. But the word for goat in the mother tongue of learners was **Chheri**. So, instead of 'B' for **Bakari** they would always read as 'B' for **Chheri !** There were many such examples. Ultimately the functionaries had to

rewrite the whole primer using local words, in which the word **Chheri** was used to introduce the letter **Chh** and not 'B'!

There is another example from the state of Haryana, very close to Delhi, the Capital of India. They used a word **Makaan** for a house. The use of the word Makaan means the same in Delhi and in Haryana but the house in Haryana looks very different from the house in Delhi! And therefore, the visuals were not acceptable to the learners!

The situation is all the more challenging in the mountain regions of north east frontier. In the state of Arunachal Pradesh there are 23 recognized dialects. The Central Institute of Indian Languages has produced primers for school children but no suitable material is available for adult literacy programme. The official language of the state is English and Hindi is taught as a second language in school. Obviously, the spoken and official languages are not reconcilable. There is no commonality, except the script, which is Roman. According to 1991 census there are 402,000 illiterates in Arunachal Pradesh aged 7 years and above, in which 182,000 are men and 220,000 are female.

Another north eastern state is Manipur. Its main language is Manipuri written in Bengali script. There are 26 main spoken languages and some of them use Roman script. Illiterate population above the age of 7 is 573,000 in which 372,000 are women.

The State of Nagaland has more intricate problem. It has 16 official languages! Literacy material developed in AO Naga language which is one of the 16, is not acceptable to others.

All these regions and many other around them require specific content based on their own socio-cultural environment and life pattern. To conduct a time-bound area specific literacy programme one can think of three different models:

1. A transfer model can be prepared in which there would be a transfer from the spoken language to the state or official language. The first primer would have all the words from the spoken language. The second primer would introduce some words from the state language and the third primer would be in the state language with a few words from the spoken language. This transition would require supplementary reading material to reinforce and stabilize literacy skills.

Transfer model would be feasible only if the script used for the state and spoken languages is the same.

2. A common base model can be prepared by choosing one dialect understood by all the speakers in the region of many dialects. Care will have to be taken that it reconciles socio-cultural aspects. This model would require post-literacy material in the same language and script. Sometimes a new script is developed for the spoken languages having no script of their own. But this creates more problems as one is not sure about the scientific development of the script. It is always better to adopt one of the existing scripts, preferably of that region. It can be slightly modified to suit the requirement and give an identity of its own, if necessary.

3. A bilingual model can have the spoken and state language in the same primer in the same script. If the script of the spoken language is different, the primer would have two different scripts. This model would take more time and increase the teaching load.

When a learner learns in her own language she can understand what she hears. She is already familiar with the vocabulary, grammar, idiom, diction etc. of her own language. She can express herself freely. She only has to make effort to learn to read and write. Therefore, it is the visual symbols, grapheme, on which she has to concentrate. But if she has to learn a new language she may not understand what she hears and may not be able to express her difficulties or views, her own limitations would slow down her learning process.

There are also cases where learners do not want literacy skills in their spoken languages, because they know that it would limit their scope and would deprive them of wider communication. Such learners can be made literate in their state language because they are already motivated. They are ready to put in extra effort.

It is a government policy in India to provide textbooks in mother tongue wherever the number of people speaking a particular language is 100,000. Since India is so thickly populated there are many spoken languages in which primer and textbooks are in spoken language. Transition to official language begins from class 3. National Council of Educational Research and Training (NCERT) has taken up the task of providing resource support.

Earlier in this paper I have talked about Arunachal Pradesh. It has one dialect called Adl. They use Roman script. Primers for them are prepared in Roman. In some places where there is no script textbooks are prepared either in Devnagari script or the script of the state language. If the teacher does not teach in the mother tongue of her pupils she is not able to communicate. It has been

established by the NCERT experiences that using language other than the mother tongue creates a barrier between the teacher and the taught.

In some areas where the primers could not be developed in spoken languages due to the lack of resource, teachers are advised to take standard primer and prepare a list of local words against each one. Sometimes they prepare lessonwise list and fix additional pages at the back of their standard primers, and give a note for teachers in the beginning of the book that they should go through the list of words given at the back thoroughly and carefully, and teach each lesson by replacing standard words by the spoken words.

Each primer comprises four parts. Part I of the book is for teachers. It spells out objectives and instructions. Part II has learning material. Part III has workbook, and Part IV consists of unit tests. Learning material, workbook and tests must have local examples picked up from local flora and fauna, and from daily life of local communities.

The success of formal system in spoken language areas has inspired the Directorate of Adult Education, Department of Education under the Ministry of Human Resource Development to pay special attention to North-Eastern States, Jammu & Kashmir, and some areas of Rajasthan where adult literacy programme is yet to take off due to the nature of terrain's, resulting in communication problems. It has been agreed that "to begin with only those spoken languages may be taken up which are spoken by more than 100,000 people in the country and which have at least 5,000 illiterate learners in the state, unless there is a need and demand from substantial number of people." Which means that even if the number is less than 5,000, if the people demand they should be provided with the literacy material.

The task of developing basic literacy material may be taken up as follows:

1. Identify major spoken languages with the number of speakers in the areas.

2. Identify the languages in which the desired material may be developed on priority basis.

3. Decide modalities relating to preparation of Primers in spoken languages, preferably with a switch over mechanism to the official or state language.

4. Orient writers in developing Primers.

The selected writer should know the official or state language; and also the spoken language of the area. She should be well aware of the most frequent vocabulary, socio-cultural life of the area, social values, traditions, beliefs, needs and interests of the people and also development programmes of the region. It would be best to select the writers from the area for which the material is developed.

To make a time bound and cost effective programme special attention is needed on the content of learning, and visibility and measurability of learning. Like any other literacy programme the present one would also require pre-literacy material, basic literacy material, teaching material and special supplementary material.

With adequate technical know-how and human approach, however difficult it may seem, one can certainly hope for success.

Literacy and Continuing Education for Improvement of Quality of Life: Asia and the Pacific Experience

T. M. Sakya
UNESCO PROAP

Education and Literacy Situation

There seems to be a high correlation between poverty and illiteracy. Most of the people who are living under absolute poverty situations are the illiterates. Most of the countries in the region started their campaign for mass education in the 1950s after gaining political freedom from their colonial rulers. In 1960 a regional plan called Karachi Plan was launched by UNESCO with the aim to provide seven years of primary education to all children between 6 to 12 years of age by 1980. The Karachi Plan helped many countries expand primary education in an organized manner, however, the target of providing universal primary education by 1980 was not achieve in the region.

Experience in the region in the 1980s shows that linear expansion of formal primary education alone does not suffice in providing education for all. It is the combined approach of promoting primary education, literacy and continuing education which will bring progress. Thus, it is necessary to have a comprehensive education plan to provide basic education for all children, youth and adults in schools and out-of-schools.

Realizing this fact, the Fifth Regional Conference of Ministers of Education and Those Responsible for Economic Planning in Asia and the Pacific (MINEDAP VI) recommended that UNESCO plan and implement a regional programme to universalize primary education and eradicate illiteracy by the year 2000. The General Conference of UNESCO (1985) authorized the Director-General to prepare and launch the Asia-Pacific Programme of Education for All (APPEAL) in February 1987 in New Delhi. The objectives of APPEAL are threefold: to achieve universal primary education, to eradicate illiteracy, and to provide continuing education. Since the launching of APPEAL, the Member States have taken a holistic view of basic education and are planning and managing basic education for all in an integrated and co-ordinated manner.

The World Conference on Education for All held in Jomtien, Thailand in March 1990 focused the worlds' attention on basic education. The World Declaration on Education for All and the Framework for Action to Meet Basic Learning Needs adopted by the conference has helped to strengthen countries resolve to achieve EFA by the year 2000.

The progress of education expansion between 1980 and 1990 was impressive. Within this period primary school enrolment grew from 348 million in 1980 to 373 million in 1990 (by 0.7 percent per year); secondary school enrolment increased from 155 million in 1980 to 191 mi 1990 (by about 2.1 percent per year). The highest growth rate was seen in the higher education level, the level of enrolment in higher education more than doubled over two decades 1970-1990, from 11 million to 26 million with an average annual growth of 4.2 percent. The literacy rate also improved from 55.4 percent in 1980 to 65.2 percent in 1990. But the sad fact is that the number of illiterates also increased from 685 million in 1980 to 695 million in 1990. Most of the illiterates are female. Between 1980 and 1990, the number of female illiterates grew from 432 million to 446 million whereas the male illiterates decreased from 254 million to 249 million within the same period. Female illiteracy remains a major challenge in many countries. The following figure illustrates the gap between male and female literacy.

After the launching of APPEAL and the Jomtien Conference, most of the countries in the region prepared their national education for all plan of action. They are making a concerted effort to provide education for all through both formal and non-formal methods of basic education. Many countries have been able to reduce the number of illiterates between 1970 and 1980, but some countries added the number of illiterates during the same period. The following figure shows the change in the illiteracy situation in selected countries.

According to UNESCO's 1990 statistics there are three groups of countries in the region in terms of illiteracy rate, i.e. Group A with illiteracy rates between 1 to 20 percent, Group B with illiteracy rates between 21 to 50 percent and Group C which has more than a 50 percent illiteracy rate. The following chart shows the grouping.

Percentage of Illiterates	No. Countries
Group A 1-20 percent	13
Australia (1), Fiji (13), Japan (1), Korea DPR (4), Korea Rep. of (3.7), Mongolia (7), Myanmar (19.4), New Zealand (1), Philippines (10.3), Thailand (7), Sri Lanka (11.6), Turkey (19.3), Viet Nam (12.4)	
Group B 21-50 percent	6
Indonesia (23), Malaysia (21.6), China (26.7), Iran (46), Lao PDR (46), Papua New Guinea (40)	
Group C 50 or more percent	7
Afghanistan (70.6), Bangladesh (64.7), Bhutan (61.6), India (51.8), Cambodia (64.8), Pakistan (65.2), Nepal (74.4)	
Total	**26**

As a follow-up to the Jomtien Conference, APPEAL made a survey of basic education needs in developing countries belonging to the three groups above. The three groups indicated their priority of needs as given below:

Priority needs of Group A countries

- Reduce drop-out and increase survival rate especially among girls and disadvantaged children
- Improve quality of primary education
- Extend compulsory schooling years
- Improve functional literacy programmes
- Enhance continuing education including skills training
- Provide pre-primary education on a mass scale

Priority needs of Group B countries

- Strengthen primary education to enrol more girls and disadvantaged groups
- Reduce drop-out and increase survival rate
- Improve quality of primary education
- Improve and strengthen literacy and non-formal education for children and youth
- Promote continuing education for neo-literate in rural and urban areas.

Priority needs of Group C countries

- Strengthen infrastructure for basic education
- Improve primary education in all aspects -- enrolment, retention and graduation
- Strengthen special programme for girls and disadvantaged children
- Improve literacy/non-formal education programme for out-of-school children, youth and adults
- Promote post-literacy and continuing education link with work

In order to review the progress of all activities under the education for all programme and to strengthen national and regional actions on EFA, twenty-two Member States have formed a National Coordination Committee for APPEAL (Afghanistan, Australia, Bangladesh, China, India, Indonesia, Japan, Laos, Malaysia, Maldives, Myanmar, Nepal, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Viet Nam, Thailand, Sri Lanka, Tonga, Samoa). The Chairperson/Head of the National Co-ordination Mechanism for APPEAL meets once in two years in the Meeting for Regional Co-ordination for APPEAL at the regional level. The First, Second and Third Meeting for Regional Co-ordination of APPEAL were held in 1988, 1990 and 1992 respectively. The Meeting has greatly helped to monitor the progress on EFA in the Member States and to strengthen EFA activities at the national and regional levels.

ATLP Curriculum

In 1987 under Asia-Pacific Programme of Education for All (APPEAL), literacy experts developed a common approach for developing literacy curriculum, learning materials and training of teachers under the title of APPEAL Training Materials for Literacy Personnel (ATLP).

The Literacy Programme under APPEAL has three levels:

Level I : Basic Level
Level II : Middle Level
Level III : Self-Learning Level

There are twenty-four teaching/learning units for the entire programme i.e. 12 units for level I, 8 units for Level II and 4 units for Level III.

The ATLP curriculum is based on 200 hours of instruction including time for practicing

skills. The instructional time has been proportioned over three levels in the approximate ratio 3:2:1. The reason for this is that beginners need considerable time to develop basic skills, whereas once these skills have been established progress is more rapid.

The ATLP curriculum has

a) combined literacy skills and functional contents;
b) identified functional needs common to member countries;
c) developed and produced exemplar lesson materials for curriculum unit adopting systems approach, and
d) provided guidelines to teachers and supervisors for the adaptation and utilization the curriculum and learning materials according to their countries needs and situation.

ATLP Volume 1: Principle of Curriculum Design gives objectives and the learning outcome of each level and the detail scope and sequence of the curriculum.

In brief, the following are the essential literacy skills applicable to daily life included in the curriculum.

Essential Literacy Skills

1. Understand links between speech and print
   - left to right or right to left or top to bottom
   - words make sounds
   - words have meaning
2. Word recognition and comprehension
   - context clue
   - phonic analysis
   - structure analysis
   - comprehension
3. Recording and communicating
   - writing down name, numbers, addresses
   - making simple notes/letters
   - filling out forms, receipts
4. Following instructions
   - read directions, road signs, posters
   - read labels on medicine and foodstuffs and follow instructions
5. Finding the main ideas
   - find out about the weight, price, differences, similarities, facts, opinions,etc.
6. Numeracy
   - adding
   - subtracting
   - multiplying
   - dividing
   - higher skills (e.g. fractions, rations, etc.)

Scope of Training Manuals						
Levels / *Content Areas*	*Level I (Basic Level)*			*Level II (Middle Level)*		*Level III (Self Learning Level)*
	I.1	*I.2*	*I.3*	*II.1*	*II.2*	*III*
A. Family Life	IA.1 1 Family Members, Their Roles & Responsibilities	IA.2 5 Supplementing Family Income	IA.3 9 Extra Money for the Family	IIA.1 13 Family Needs & Budgeting	IIA.2 17 Family Customs and Traditions	IIIA 21 Responsible Parenthood
B. Economics and Income	IB.1 2 Work and Income	IB.2 6 Daily Savings	IB.3 10 Improved Agriculture	IIB.1 14 Home Gardening	IIB.2 18 Village Co-operatives	IIIB 22 Entrepreneurship
C. Health	IC.1 3 Food, Water & Nutrition	IC.2 7 Health Family	IC.3 11 Common Diseases	IIC.1 15 Health Problems	IIC.2 19 Community Health	IIIC 23 Health Services
D. Civic Consciousness	ID.1 4 Rights and Duties	ID.2 8 People's Participation in Development & Cleanliness	ID.3 12 Our Forests	IID.1 16 Our Culture	IID.2 20 All People Are Equal	IIID 24 My Country

The Curriculum Grid – The functional content of 24 literacy training manuals arranged as a teaching sequence in a curriculum grid.

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Curriculum Principles

The ATLP curriculum has considered the following criteria:

1. Progressively building literacy skills from easy to difficult levels.
2. Functional contents showing logical development from simple concepts to complex concepts.
3. Dealing with topics of immediate concern to the learners to topics of distant concern gradually.
4. Literacy skills and functional knowledge sequenced in levels of progression defined in terms of specified learning outcomes.
5. A concentrically planned curriculum enabling learners to repeatedly re-examine the main areas of functional content at different levels of understanding using steadily improving literacy skills.
6. Linking functional concepts with the literacy skills at each teaching-learning unit.

ATLP Volumes

There are twelve volumes of ATLP as given below:

Vol.1:	Principles of Curriculum Design for Literacy Training
Vol.2:	Principles of Resource Design for Literacy Training
Vol.3:	Manual for Senior Administrators of Literacy Training Programme
Vol.4:	Manual for Supervisors - Resource Development and Training Procedures
Vol.5:	Exemplar Training Manual - Extra Money for the Family
Vol.6:	Exemplar Training Manual - Our Forests
Vol.7:	Exemplar Training Manual - Village Co-operative
Vol.8:	Exemplar Training Manual - Health Services
Vol.9:	Specifications for Additional Exemplar Training Manuals
Vol.10:	Post-Literacy Activities and Continuing Education
Vol.11:	Evaluating a Literacy Training Programme
Vol.12:	Implementing a Literacy Training Programme

Quality of life improvement is at the heart of literacy and post-literacy curriculum in all the countries in Asia and the Pacific. APPEAL has developed a change model to provide the framework for quality of life improvement literacy and continuing education programmes. According to the model the role of education is to equip and empower the people to

- assess the present situation;
- formulate a vision of the desired future;
- identify priority for interventions;
- formulate action plans and engage in active action;
- influence environmental and institutional factors, and
- monitor and evaluate outcomes.

Development of Learning Materials

There is a popular saying in Asia that if you want a person to be literate, the first thing to do is to provide him/her with a book. Therefore, the importance of reading materials for literacy and continuing education cannot be overemphasized. No literacy and continuing education programme will succeed unless relevant, interesting, and useful learning materials are provided for out-of-school youths and adults.

Unfortunately, development and publishing of learning materials of illiterates, semi-literate, and newly-literates, have received very low priority from the government as well as from the private publishers. Thus, for along period of time, children's books were used for literacy programmes. Only after some time separate texts were prepared. But these texts were prepared in the same manner as children's books.

Analytical, synthetic, and eclectic methods of literacy teaching were sometimes discussed, however, due to the lack of systematic research and development efforts in the application of those methods, they were not applied in actual situations. But key word method and global method have gained popularity as of late. Some countries like Thailand, Indonesia, Nepal, etc., have written their literacy books based on generative key words. The Philippines has written books following the phonetic method called Magbassakita.

Recognizing the importance of learning materials, UNESCO/PROAP and Asia/Pacific Cultural Centre for UNESCO (ACCU) launched a joint project entitled, "Asian/Pacific Joint Production (AJP) Programme." Under this programme, a series of learning materials were developed through a participatory method, i.e. the writers, illustrators, and literacy instructors were brought together to draft learning materials based on a survey of learners' needs and interests. By 1993, forty-seven prototypes of neo-literate materials had been printed and disseminated

under this scheme. These prototype materials have been translated and adapted by 13 countries in the region. Every year under the AJP programme, Regional and National level training courses are held to train writers, illustrators, designers and administrators of the learning materials in the region.

A Guidebook for Development and Production of Materials for Neo-Literates, published in 1985, was widely used by the countries. The second, improved edition of the guidebook was published in 1992, assimilating experiences gained during the training courses between 1985 to 1990.

Generally the learning materials are classified into three categories:

(1) Motivational materials

These materials are designed primarily to motivate different groups of people to participate in the literacy programme. Motivational materials are important for the actual learners, however, they are even more important for the local leaders, educated elites, politicians, administrators and the public in general because these people help to support the launching and implementation of literacy programmes. Generally two types of materials are used for motivational purposes:

a) printed materials such as posters, illustrated pamphlets or brochures, comic strips, street banners, etc.
b) non-printed materials such as films, film strips, radio play, video play, radio/film/ video slogans, street plays, folk media, etc.

(2) Instructional materials

Instructional materials are prepared following national and local curriculum. This practice of using a curriculum was adopted after the introduction of APPEAL. According to this method, first the curriculum experts, writers, illustrators, literacy supervisors, and instructors conduct a survey of the local situation, i.e., learners' needs, interests, and availability of resources. Next they prepare the curriculum either at the national or local level, according to their government policy. Then they decide on a theme and topics for developing the instructional material. The instructional materials are made up of two parts: (a) the learners' book and (b) the teachers' guide. When writing the instructional materials, three aspects of the teaching-learning process are clearly identified:

Teaching tasks or inputs (I)
Learning tasks or process (P)
Learning outcomes or outputs (O)

The teachers' guide explains the inputs, process, and output of each lesson in the learners' books. Instructional materials are developed with the following four criteria in mind: (a) relevancy (b) learners' needs and learning behaviours (c) learners' interests and (d) community development needs.

Basic learning materials are usually prepared by the government or NGOs who organize the literacy and continuing education programme. But local literacy organizers, supervisors, and instructors are encouraged to develop and adopt as many supplementary learning materials as possible or necessary, in accordance with their environment and needs.

(3) Follow-up materials

These materials are developed for the post-literacy and continuing education programmes to help the neo-literates apply their literacy skills to add to their knowledge and for reading enjoyment. These learning materials are developed to help the learners reinforce literacy skills acquired earlier. The materials should also provide access to new information and technology that helps improve their quality of life and livelihood. Most importantly, the follow-up materials should encourage the learners to study continuously.

Basic Materials for Indigenous People

1993 was declared the International Year of the Indigenous People by the UN General Assembly held in 1992. It was good that UN system has recognized the importance of the indigenous people. There are many problems among the indigenous people, among them, illiteracy is one of them. Due to lack of literacy they are not only cut off from the modern knowledge and skills actually they have lost their voice. Therefore, it is very important to make them literate so that they can participate in the main stream of the world.

Usually, it has been the practice that other people write about the indigenous people, they have not been effective to tell their own history and culture to others. Therefore, this workshop have to seek answer to many questions such as:

1. How to encourage the indigenous people to tell their history, culture and problem to the world.
2. How to help them to communicate through oral and written language.

3. How to motivate them to learn not only words, but the world.
4. How to help them to initiate quality of life improvement programme for themselves.
5. How to help them to acquire modern skills to improve their standard of living.
6. How to motivate them to get organized to acquire political power.
7. How to help them to be aware of environmental degradation and ways to stop it.
8. Create teaching learning materials through their active participation.

Regional Co-operative Literacy Programmes in Asia/Pacific

The Asia/Pacific Cultural Centre for UNESCO (ACCU) is a non-governmental and non-profit making organization for Asian/Pacific regional activities established in 1971 in Tokyo through efforts of both private and public sectors in Japan. In line with the principles of UNESCO, ACCU has since been working for the promotion of mutual understanding and cultural and educational co-operation among peoples in Asia and the Pacific, by implementing various programmes in the fields of literacy, book development and culture.

ACCU's Literacy Programmes

Development of literacy materials is one of the vital key factors in determining whether the literacy programme can achieve success or not. Preparing materials which are attractive and easy to understand based on and reflect the very needs and requirements of people, is, in fact, a crucial driving force to promote literacy education.

Literacy means acquiring knowledge and skills for leading more humane life and to actually carry them out in daily lives. Particularly in the present society where various changes are taking place, literacy is the force to live, to think and to carry out. It is especially so for the disadvantaged population in the societies such as minority groups, slum dwellers and rural poor, etc., and we must work together to solve the problems to achieve Education for All.

Asia and the Pacific is a vast region with diverse cultures. People have nourished rich cultural values and these rich cultures should be incorporated in literacy education. In this way literacy education can become what caters to the emotions and needs of the people and become effective in achieving its objectives. Culture is the joy and pride of the people and the marriage between education and culture is the key to the success for the quality of life improvement.

Foundations for functional co-operation for the APPEAL have been established in the region and various personnel are always working together. It is necessary to make effective and best use of any resources available and conduct human development and materials development for creating the Learning Society and for contributing to the quality of life improvement of people.

Development of a system such as to work together, create together, share together and to evaluate together was felt necessary. Asia/Pacific Cultural Centre for UNESCO (ACCU), Tokyo, has been carrying out the development of literacy materials, i.e. Asian/Pacific Joint Production Programme of Materials for Neo-literates in Rural Areas (AJP), and personnel training for APPEAL since 1981, with the close co-operation of UNESCO Member States in Asia and the Pacific and with UNESCO.

ACCU's literacy programmes are being conducted mainly in the following two fields:

(1) Development of literacy materials
(2) Training of experts on development of literacy materials

The participating countries in these programmes are 19 countries in Asia and the Pacific as follows:

Afghanistan, Bangladesh, Bhutan, Cambodia, China, India, Indonesia, Iran, Laos, Malaysia, Maldives, Mongolia, Myanmar, Nepal, Pakistan, Papua New Guinea, Philippines, Thailand and Viet Nam

Development of Literacy Materials

(1) Asian/Pacific Joint Production of Prototype Materials for Neo-literates (AJP)

ACCU has been carrying out since 1980 "Asian/Pacific Joint Production Programme of Materials for Neo-literates in Rural Areas (AJP)" intended for people who have acquired a primary knowledge of reading and writing (=neo literates), but who may easily relapse into illiteracy due to lack of appropriate reading materials.

By blending the expertise and experience of the participating countries (19 countries), and with the collaboration of UNESCO PROAP, 47 AJP materials in the forms of booklet, poster, game, and audio-visual materials on various subjects closely related to daily life in rural areas have so far been developed as prototypes.

(2) National versions adapted from AJP prototype materials

The participating countries produce their national versions from among the AJP prototypes, giving necessary modifications to illustrations and texts, according to the needs and situations of each country. More than 200 kinds of such AJP national versions have so far been produced in 22 vernacular languages in 15 countries.

(3) Co-production of literacy video programmes

Video programmes have been widely used worldwide and recognized as one of the effective educational media. Responding to a great demand for effective and attractive media to be used in literacy education, ACCU has been producing, in co-operation with UNESCO and experts in the region, the video programmes as follows:

a) "Water in Everyday Life" (AJP, 16 min.)
b) "Poultry for Additional Income" (AJP, 11 min.)
c) "How to Develop Literacy Materials for Women" (25 min.)
d) "Street Children and Literacy" (27 min.)
e) "Mina Smiles" (Animation for literacy promotion, 16 min.)

(4) Production of national versions of video programmes

1) "How to Develop Literacy Materials for Women"

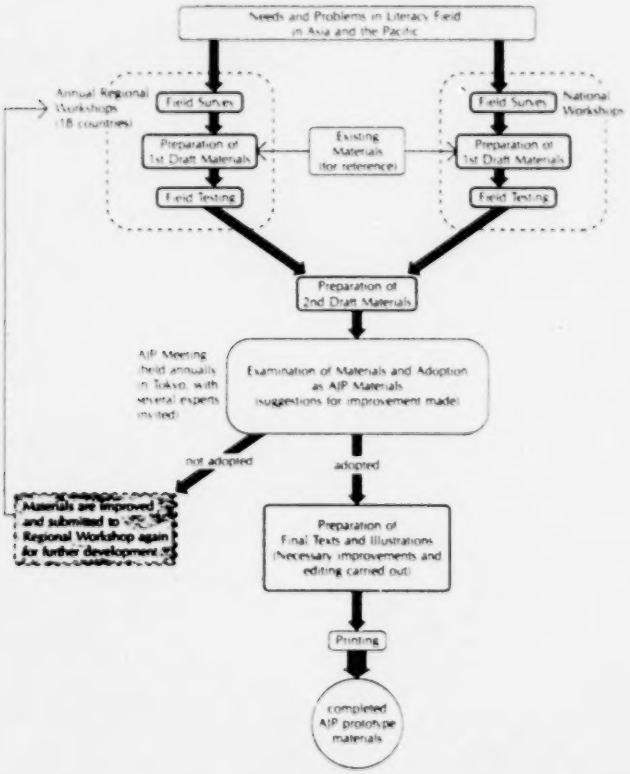
The following 12 national versions were produced with financial assistance from the Japanese Funds-in-Trust for Literacy Promotion in Asia and the Pacific of UNESCO PROAP and widely utilized on TV and other educational in respective countries.

Bangladesh, China, India, Indonesia, Iran, Laos, Malaysia, Maldives, Nepal, Pakistan, Thailand, Viet Nam

2) "Mina Smiles"

Mina Smiles, an unique literacy promotion animation video, produced in 1991 was also translated into several vernacular languages like Lao, Urdu and 12 languages in India and being utilized extensively.

How AJP Materials Are Prepared (prototypes)


Needs and Problems in Literacy Field in Asia and the Pacific
Annual Regional Workshops (18 countries)
Field Survey
Preparation of 1st Draft Materials
Field Testing
Existing Materials (for reference)
Field Survey
National Workshops
Preparation of 1st Draft Materials
Field Testing
Preparation of 2nd Draft Materials
AJP Meeting (held annually in Tokyo, with several experts invited)
Examination of Materials and Adoption as AJP Materials (suggestions for improvement made)
not adopted
adopted
Materials are improved and submitted to Regional Workshop again for further development
Preparation of Final Texts and Illustrations (Necessary improvements and editing carried out)
Printing
completed AJP prototype materials

Training of Experts on Development of Materials for Neo-literates

ACCU has been carrying out the following two programmes for training of experts on development of literacy materials in the region:

(1) organization of Regional Workshops on Preparation of Literacy Follow-up Materials

(2) sending International Teams of Experts for Development of Literacy Materials to the National Workshops in the Member States

(1) Regional Workshops on the Preparation of Literacy Follow-up Materials

Along with an increasing demand for quality literacy materials, qualified personnel in material development are urgently needed. In view of this, ACCU has been holding an annual regional workshops for specialists in literacy material production since 1983 with the main objective of providing the participants with training experiences in developing new materials for neo-literates. Since 1983 eleven workshops have been held and 242 participants were trained from 18 countries.

(2) Sending International Teams of Experts for Development of Materials for Neo-literates

To provide training experiences for more literacy personnel in respective countries, ACCU started in 1986 a programme of sending an international mobile team of experts to support national workshops organized by the respective countries. Participants from several NGOs also attended the workshops. The teams were sent to eight countries and 250 experts were trained.

(3) Organization of Sub-Regional Workshops on Development of Basic Literacy Learning Materials in Asia and the Pacific

To develop effective basic literacy reading materials including basic literacy primer, teacher's guide and supplementary materials in the participating countries, ACCU has been organizing the Sub-Regional Workshop with financial support from the Japanese Funds-in-Trust for the Promotion of Literacy of UNESCO/ PROAP.

The First Sub-Regional Workshop was held in Calcutta, India in July 1992 attended by 21 participants and three resource persons from seven South Asian countries where each country team developed draft basic literacy primer based on the curriculum in their vernacular languages.

3. Other Programmes

(1) Co-production of "New Guidebook for Development and Production of Literacy Materials" (published in 1992)

"New Guidebook for Development and Production of Literacy Materials" was published in co-operation with experts of in the participating countries and UNESCO PROAP. It covers practical steps and methods for preparing literacy materials effectively, including printed media, A-V media, folk media, etc. Also it contains plenty of examples and suggestions for distribution and utilization of materials.

(2) Co-production of picture book "Guess What I'm Doing!" with UNESCO on the occasion of the International Literacy Year (ILY)

Publication of national versions of "Guess What I'm Doing!", a special picture book published in co-operation with UNESCO has been promoted with contributions from more than 3,000 individuals and organizations all over Japan., So far national versions of this picture book has been published in 34 languages of 29 countries and 17 kinds of the national versions are now under process of production in Asia/ Pacific, Africa, the Arab States, Latin America/ Caribbean and Europe.

(3) Awarding of ACCU Prize for Fully Illustrated Literacy Follow-up Materials

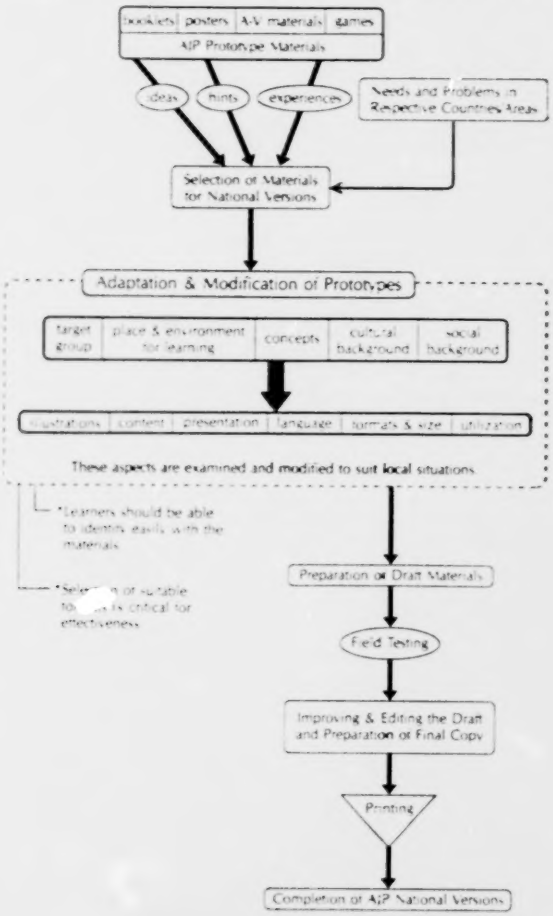
First: 1987/88 Second: 1989/90
Third: 1991/92 Fourth: 1993/94

Literacy Follow-up Materials so far produced under Asian/Pacific Joint Production Programme of Materials for Neo-Literates in Rural Areas (AJP Materials) [1981-1993]

FORMAT: B = booklet, P = poster, A = audio-visual, G = game and others

Levels / Content Areas	Code No.	Level 1 (Beginning level)	Code No.	Level 2 (Middle level)	Code No.	Level 3 (Self-learning level)	
Family Life	P05	Let's Make the Home Clean	P06	Home Gardening	B10	Useful & Simple Knowledge for Everyday Living	6
			G10	Women's Literacy for Happier and Healthier Life (box puzzle)			
			B12	Why Literacy for Women			
			P14	Let's Think about Our Population			
Economics, Income and Production	G03	Let's Plant Trees (step by step game)	B05	Bamboo Handicraft	B03	Grow Mushroom	11
			P07	Tree Planting	B06	More Income by Tree Planting	
			A04	Poultry for Additional Income (slide)	B04	Raising Chickens	
			A05	Poultry for Additional Income (video)	B07	Use of Gas from Daily Wastes	
					B08	Fish Need a Lot of Oxygen	
					B14	Better Crops from Healthy Soil with Compost	
Health, Sanitation and Nutrition	A02	Water in Everyday Life (slide)	G02	Nutrition (card game)	B02	Mari & the Festival	12
	A03	Water in Everyday Life (video)	G01	A Balanced Diet (rotating piegraph)	B01	Baby's Food	
	P04	Let's Wipe Out Worms	A01	Pit Latrines for a Clean Village			
	P01	Sanitation	P03	Charcoal Water Filter			
	P02	Everyone's Water	G11	Mother's Milk is Best for Your Baby (stand)			
Civic Consciousness	A07	Save the Village (puppet play)	G07	Building Up a Happy Community (sugoroku)	A06	Let's Form a Cooperative (cassette drama)	10
	G08	Let's Repair Our Village Road (endless strip)	G09	Good Use of Water (jigsaw)	B11	Let's Form a Cooperative for Better Life	
	P12	Public Pollution inside the Bus			P15	We Can Take Action!	
	P10	Let's Read					
	B13	Mina Smiles					
Culture, Science and Others	P09	Let's Safely Use Electricity	P10	How to Improve the Well System	B09	The Life of Water	8
	P08	Do You Know Numbers?	G06	Proverb Card Game			
	G05	Animal Sugoroku	G04	Around Asia and the Pacific (sugoroku)			
	P13	The River and Us					
TOTAL		16		18		13	47

• • • How to Prepare National Versions of AJP Materials • • •



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CHINA

by Shama Jia Jia, State Education Commission
Lan Jian, Central Institute of Educational Research

Basic Education for Minority Population in China

1. Basic Situation

China is a unified multi-national country. There are 55 minority nationalities. Their population is 91.2 million, 8.04% of the total population in China.

Since the establishment of the People's Republic of China, the central government give much importance to basic education for minority population. The growth speed of basic education of minority population is faster than the average of the whole country. Now in minority nationality autonomous areas, the basic education system is: the first three grades elementary school almost in each village, the six grades key elementary school in each township, minority nationality secondary school in each country. According to the statistics of 1993, the basic situation of minority nationality schools are as Table 1.

2. Characteristics of Basic Education for Minority Population

The main features are following the state minority national policy and educational policy, linking with national needs, adopting special approaches, teaching in bilingualism and setting up different teaching models.

The main types of schools in minority nationality autonomous areas are:

(1) Minority nationality elementary and secondary schools are set up in minority nationality areas and multi-national areas.

(2) Boarding schools and semi-boarding schools are set up in sparsely settled, transport inconvenient, remote, mountainous, pastoral or forest areas. These areas are most difficult in achieving compulsory education. It is difficult for the young pupils to go to day schools, and mobile teaching is not effective. Most of these boarding schools and semi-boarding schools are managed by the local authority.

(3) Minority nationality classes are set up in elementary and secondary schools. These are also boarding schools.

(4) Special schools and special classes for girls. In some areas in China, because of the influence of religion, tradition and sometimes lack of teachers, it is very difficult for girls to go to school and it is more difficult for them to finish compulsory education.

(5) Special classes in municipalities. In order to support the development of the minority nationality education, since 1985 China state education commission has begun to set up special classes for Tibetan students in in-land provinces and municipalities. These classes are attached to secondary schools or colleges. Tibetan or other minority national students from Tibet Autonomous Areas who finish elementary education can enroll in these classes. The goals of these classes are to train intermediate and advanced professionals and specialists. The 20% of the excellent students could continue to study in senior secondary schools. Some of these can also admit to college. While others of these Tibetan students will go on to specialized secondary school after finishing junior secondary school and then go back to Tibet. Until now there are totally 24 provinces and municipalities having established special classes for Tibetan students. The amount of students in these classes is more than 10 thousand.

3. Future Development of Basic Education for Minority Population

The central government of China give great support and much importance to education for minority nationality. Since 1951 to 1992, they have held four conferences for minority population education. On these conferences, they discussed the future development of minority national education. On these conferences, they discussed the future development of minority nationality education and made decision on principles, policies and tasks for minority nationality education in different periods.

(1) Basic education goals and tasks for minority nationality in the 1990th. In "The Guidelines of Education Development and Reform for China Minority Nationality (1992-2000)", it highlights the basic education for minority nationality and the achievement of compulsory education.

(a) In most minority nationality areas, it will achieve universal elementary education. In cities and developed minority nationality areas, it will universe 9 years compulsory education.

(b) In most multi-national counties (prefectures), it will give much support to key secondary schools. In these areas, there will be one 6 year central elementary school per township.

(c) There will be great development in one-year pre-school education in developed minority nationality

areas. In other areas there will be also some improvement.

Depending on local resources and basic needs of the minority nationalities, there will be great advancement in different kinds of technical and vocational education and adult education. Especially it will emphasize in elementary vocational education and short-term practical skill training. We shall also pay more attention to manual labour and skills training in general schools, to education and civilization and richness combination, and attract more children to school.

Till 1995, we will basically achieve

(a) In most minority national areas, it will set up some key secondary vocational and technical schools as models.

(b) Gradually we will change some common secondary schools to comprehensive schools. In sparsely populated and remote areas, there will set up some vocational schools or training centres in prefecture or cities.

(c) There will be one peasant school per township. But in sparsely populated areas, peasant skill training centers will be set up just in countries.

(d) The local authority of countries and townships will actively involve in "general education, vocational education and adult education combination" and "agriculture, science and technology and education combination". That is to develop different approaches and methods in vocational education and in-service training.

(e) We would pay more attention to anti-illiteracy movement. To combine literacy with popular science, with vocational training. Till the end of the century, there will be basically no illiteracy young people.

(f) Teaching instrument, equipment, books and reference materials, and other education facilities in minority nationality areas will be provided in turn and gradually be up to the state standard. Till 2000, majority of the schools in minority nationality areas will have 90% of the experimental lessons.

(g) Till 1995, we will do our best to train the teachers, to make most of the teachers in minority nationality secondary schools qualified.

(h) In 1990th, there will be great development in minority nationality educational research in basic education, teacher education, vocational and technical education, bilingual education, audio-visual education, history of each nationality education.

(2) Guidelines and policies of basic education development for minority nationality

(a) Following the principle of facing the world, facing the future, facing the modernization, basic education for minority nationality will implement the education guidelines and minority nationality policies of the government.

(b) Basic education will meet the needs and specialty of the minority nationalities. Local authority would pay more attention to basic education for minority nationality in multi-national areas.

(c) Under the guideline of minority nationality policy and minority nationality language policy, we will carry out bilingual education in line with local condition.

(d) There will be some special policy and regulations for teachers who work in remote, mountainous and pastoral areas, and encourage more and more teachers to work in these areas.

4. Teaching Materials Development of Basic Education for Minority Nationality

There are totally 55 minority nationalities in China, 53 have their own language. Among them, 23 have their own written system, others have the same written system as the same nationals outside China. China is a multi-nationality, multi-language, multi-written system country. It is free for each nationality to use and to develop their own language. This is written in "The Constitution". So they can use their own language as the teaching language in elementary and secondary schools for minority nationality. This is a equal right for the minority nationality in China.

Teaching material development is the basis for minority nationality language teaching and for science and technology knowledge learning and mastering. And it is also one of the tasks for implementing policy for minority nationality in national education.

The main factors which influence our teaching material development are:

(1) The government have paid much attention to it. They give manpower support, material support and financial support to it.

(2) We have established several national teaching material translating, editing and publishing house.

(3) Cooperation in national language teaching material development. Because the distribution of the same nationality maybe in several provinces, in 1973, Inner-Mongolia, Liaoning, Xinjiang, Heilongjiang, Jinlin, Qinhai, Gansu and Hebei provinces organized a Mongolian teaching material development group. In 1975, Jilin, Liaoning and Heilongjiang organized a Korean teaching material development group. In 1982, Qinhai, Tibet, Sichuan, Gansu, Yunnan organized a Tibetan teaching material development group.

(4) Establishment of the Teaching Material Revision Committee. The national language teaching materials would be revised by the Committee. In March 1985 State Korean Teaching Material Revision Committee was set up. In April 1985 State Tibetan Teaching

Material Revision Committee was established. In October 1986 State Mongolian Teaching Material Revision Committee was set up.

In general, there will be a great advancement in education for Chinese minority nationality, bilingual education and teaching material development of national language.

Table 1

	No. of schools	No.of students	No.of teachers	Bilingual schools		
				No.of schools	No.of students	No. of schools
Secondary school	2889	1061362	91880	713	191213	18216
Vocational school	303	92160	7091	49	10312	1257
Elementary school	25037	2626420	190363	6153	535003	40537
Special school	7	850	184			
Kindergarten	1742	263566	12381	140	11662	1454

Basic Information on Minority Language Textbook Construction in China in 1992

Publishing House	Inner Mongolia E.P. House	Xinjian E.P. House	North east Korea E.P. House	Qinghai Nationality Text book Editing & Translating House	Sichuan Nationality Publishing House	Guizhou Nationality Publishing House	Yunnan Nationality Publishing House	Guangxi Zhuang Autonomous Education Commission	Total
Establishing time	1960.4.25	1958.8.26	1947.3.24	1969.5	1953	1958	1957		
Staff	123	150	140	46	70	27	70	6	641
Senior editors	31	25	20	6	15	1	13		119
Intermediate editors	41	53	55	13	20	6	23		211
Language	Mongolian Chinese	Uygur, Kazak, Xibe, Kirziz, Mongolian, Chinese	Korean Chinese	Tibetan Chinese	Yi Language Tibetan, Chinese	Miao, Bouyi, Tong and Yi language	Dai, Chingpo Lisu Lahu,Va, Yi, Hann Tibetan, Miao,Nasi,Bai & Drung Languages	Zhuang Language	Twenty one Nationalities, Thirty languages
Kinds of books published	436	868	610	283	225	18	494	34	2968
No. of books (10,000 volumes)	7766.3	3463	620	299.9	12	36	148.2	15.7	12257.8
Tout value (10,000 yuan)	727.5	2540	781.9	190	130.5	111.6	596.4	40	5125.9
Sales income	495	1734	597.3	Free	20	51.6	296.4	Free	3194.3
Deficit	232.5	814	184.6		110.5	60	300		1931.6
Coverage	Inner Mongolia, Xinjang, Qinghai, Gansu, Liaoning, Heilongjiang, Jilin Inner	Xinjang Gansu (Kazak language)	Jilin, Heilongjiang Liaoning, Inner Mongolia	Tibet, Qinghai, Sichuan, Gansu, Yunnan	Sichuan, Yunnan, Guizhou (Yi language)	Guizhou	Yunnan	Guangxi	Twelve Provinces, Autonomous Regions
Name list of printing house	Tongliao Education Printing House	Nationality Printing House	Xinhua Printing House	Printing House	Printing House, Liangshan Hongqi Printing House	Nationality Printing House	Nationality Printing House	Nationality Normal School Printing House	
		Urumchi	Yanbian	Xining Xinhua	Chengdu Xinhua	Guiyang	Kunming	Nanning	

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INDONESIA

by Ma'ruf Abdullah
Hasyim Daud
Directorate General of Out-of-School Education, Youth and Sports

1. Learning Material Development

Through the package A programme, the language used is Indonesian language as a national language. As a matter of fact there are more than 350 local languages, therefore, Indonesia has developed on innovative learning material in the form of flexible illiterate eradication.

That activity was firstly conducted at Indramayu district, West Java Province. To determine a suitable learning material for Indramayu, first of all the data base was collected by using the data base format such as:

1. Name of the learner's candidate,
2. Name of Tutor,
3. Is the learner's candidate be able to speak Indonesian or they just understand local language,
4. The occupation of the learner's candidate,
5. The environment of the learner's candidate comprise of farmer, small seller, fisherman, etc.

From the input of that data then analyze for determining an accurate evaluation, so the condition of the candidates can utilize the local resources as well as close cooperation with local authority.

So the support of practical materials can be obtained and learning materials as well the suit with the local condition.

By using the data base cost much and need a lot of people concern in collecting data, however, this approach is a traditional approach.

The eradication of illiteracy at East Timor is also done by using some new components compared with a traditional way. The learners are introduced for Package A books and basic competency, literacy using local learning materials conducted in local language.

The learners are identified, the learning groups are formulated/established and the learning motivation is increased as well through the local facilitators.

As well as South Kalimantan in which the learners are from close to the hill. They use their mother tongue not a national language they are minority. One of them is Dayak tribe and in South Kalimantan they are popularly called "a hill man".

Those experiences show that the eradication of illiteracy can be done by some models namely:

1. Literacy course/A, B, C Course,
2. Functional literacy,
3. Package A learning group.

Among those models, functional literacy is the most effective one to handle the minority people that use local mother tongue.

2. How to Determine an Appropriate Manner

To determine a suitable learning material at an area as an example for South Kalimantan province, it has done some kinds of activities they are:

1. After identifying and determining the candidates then proceed with the identification of learning materials. Identification of the learning material is an effort to analyze and establish the identity (feature, characteristics) the learning needs required by the learners themselves. To objective is to be able to find the learning needs of the learners for the materials which they really need to learn,

2. The provision of learning materials.

They way to supply learning materials should have the following characteristics:

a. Instructive learning materials, the contents have a mission of what they are learning in line with the learning objective,
b. Informative learning materials, the contents have a mission to widen the scope of the learners.
c. Motivative learning materials, the contents have a mission to stimulate the interest of the learners
d. Recreative learning materials, the contents have a mission a kind of play or game so the learners can enjoy it while learning.

3. Types of Learning Materials

There are two types of learning materials they are; main learning materials and complementary earning materials . The main learning material is the learning materials that use Package A material consisting of Package A1 to Package A100 in Indonesian language.

The complementary earning materials can be categorized into two types they are:

a. Package A local content as earning materials obtained locally and they are adopted with local characteristic, condition. The content generally contain the needs as well as problems of the learners that affect the life of local people. In their presentation (language, sentences, pictures/illustration, colours) adjusted to be appropriate with characteristics and condition of the learners so they have functional manner.

b. The supplementary local learning materials. These earning materials are not made by adopting the local condition, problem, needs of certain learners. While their reading, arithmetic, writing competency are still considered in making earning materials .

4. Steps of Making Learning Materials

a. Know the needs of learning, it is meant to understand the learning needs of the learners to formulated as materials of learning materials ,
b. Understand the main sub-topics, materials learning activities are usually described into sub-topics so the presentation can be systematic,
c. To choose specific sub-topic to determine specific learning materials which are easily understood by the learners,
d. To understand the learning objectives. This step is meant to ease the choice of the learning material used, writing ability-so the learning material which are going to be used suitable with condition of the learners.

LAOS

by Chanhome Thepkhamvong
Tongvanh Bounsavanh
Non-formal Education Department

Information on the Situation of Literacy for Minority Peoples

1. Characteristics of people

There are a large number of diverse ethnic groups, commonly divided into three major categories.

1) Lao Loun, who occupy the lowland plains and constitute some 55 percent of the population. Those people are usually Buddhists. The Lao Loum population is mainly made of Thai-Lao ethnic group population and therefore speak the national Lao language.

2) Lao Theung, who occupy the mountain slopes (200-800 metres) and comprise about 27 percent of the population. The Lao Theung were the first inhabitants of Laos and usually practiced slash and burn cultivation. There are mainly animists. The Lao Theung population is mainly made of Mon-Khmer ethnic group population. Each group has his own language.

3) Lao Soung, who occupy the high mountain tops (over 800 metres) and constitute about 18 percent of the population. The Lao Soung are only living in the centre and the north of Laos. They are usually chamanists. The Lao Soung population is made of Hmong-Yao, and Tibeto-Burmese ethnic groups.

A part from the common identification of the ethnic groups based on the location (altitude) of their habitat, there is a scientific approach based on cultural and linguistic analysis.

Ethnic Group Populations in the Lao PDR by Language Group in 1985

Language Group	Ethnic Groups	Population	%Total
Lao-Thai	6	2,387,504	66.84
Mon-Khmer	31	827,773	23.18
Hmong-Yao	2	249,259	6.98
Tibeto-Burmese	7	100,898	2.82
Haw	1	6,361	0.18

The Thai-Lao groups/ The Lao is of course the main group of the 6 different Lao-Thai groups. According to the definition of UNESCO, these 6 groups are not considered as minority peoples since they all share Lao language as their mother tongue. Nevertheless, we can find some strong particularisms among these groups such as:
- language: Thai Leu, Thai Neua are very different from Lao (same linguistic family)
- writing: Thai Leu and Thai Dam have developed different writing system from Lao
- religion: Thai Dam are not Buddhists but animists.

The Mon-Khmer groups/ The ethnic groups belongings to this linguistic family are very numerous (31 groups) and have developed very different standard of life. As the first inhabitants of Laos, they have been credited to production of the famous jars in the plain of jars (Xieng Khouang province). The principal group is the Khammu for whom a dictionary Lao/ Khammu is under preparation. Nevertheless, much of the Mon-Khmer groups such as Khammu and Katang are in a process of acculturation to the Lao society. These groups have usually a low standard of life mainly due to a lack of skills in wet land cultivation and illiteracy. Another group known as Youmbrie lives in family groups in less than ten persons in the deep forest of Laos. Their way of life is close to stone-aged civilization.

The Hmong-Yao groups/ The Institute indicates 2 groups which should be divided into 3 more groups for the Hmong (Green Hmong, White Hmong, striped Hmong) and 2 for the Yao (Lu-Miien and Len Ten).

The Tibeto-Bumese groups/ The Institute indicates 7 groups but in fact a lot of sub-groups composes this population notably for the Kaw group (Akha). The Musso, Sila and Lolo are the main groups of this linguistic family.

Both the Hmong-Yao and Tibeto-Burmese groups are strongly culturally centered and usually live in self-sufficiency. Nevertheless, they more and more open themselves to the rest of the Lao society.

The Haw/ the Haw is a sub-group of Chinese Han. They are mainly living in Phongsaly province on the Chinese border and are quite adapted to the Lao Society.

As a national policy of the Government of the Lao PDR, a particular emphasis is being placed on findings ways to more fully integrate all ethnic groups into the economic and social life of the country.

2. Educational profile of minority peoples

a) General information

Although estimates of adult literacy vary, ranging from 45 to 76 percent, reasonable estimates are 50 percent for all adults, 55 percent for males and 45 percent for females. Significant efforts were made to build primary education after 195, but although the ratio of schools to students increased markedly, particularly at the primary school level, the quality of education did not keep pace with the expansion of the system. Efforts to improve education and health are being made and, for education, it is recognized that more public resources must be devoted to teachers's training, their salaries, and teaching materials.

b) Specific information

There is no accurate data of the ethnic groups literacy rate but just some cases samples from different places within the country. Here are three examples:

1) Sekong province/Dakchung district
This district is made of 95 percent of Lao Thung ethnic group population (Tallang, Katou, Ahlak, Lawee) and 5 percent of Lao Loum. 89 percent of the total adult population of this district is illiterate.

2) Xieng Khouang province/Nong Het district
Non Het district is made of the 3 main groups of Lao PDR. They are Lao Loum (Thai Puane/ 18% of the total population), Lao Soung (Hmong/62%) and Lao Theung (Khammu and Phoung/20%). 1990 illiteracy survey indicates that:
- 21% of the Lao Loum are illiterate
- 69% of the Lao soung are illiterate
- 51% of the Lao Theung are illiterate

3) Vientiane province/Hom district
A survey was carried out in 1991 in 9 Hmong villages about illiteracy. Here are the figures for the adult population over 14 years old:
- Rate of illiteracy for men/57 percent
- Rate of illiteracy for women/88 percent

3. Present situation of literacy programmes and basic literacy reading materials for minority peoples

a) Literacy programmes

There are several programmes addressing the problems of basic literacy for minority peoples. Two programmes are worthily to mention for their expected impact nation-wide.

- "Education for Ethnic minorities". This project, just starting this year, aims to enhance the capacities of the National Non-Formal Education centre in order to implement education for Ethnic minorities in 2 remote provinces (Oudomxay and Sekong). The duration of this project is 4 years and is partly supported by the UNDP.

- "Literacy and Post-literacy Training for Women of Ethnic Minorities". This project is the extension of a project pilot implemented 2 years ago in Luang Nam Tha with the support of UNESCO. The extension phase, just starting this year too, will cover 7 provinces.

In addition, there are other programmes carried out with the support of Non-Governmental Organizations such as Ecoles Sans Frontiers (Luang Nam Tha), World Education (Xieng Khouang) and Norvegian Church Aid (Bokeo).

b) Reading materials for Ethnic Minorities

Included in the frame work of the projects mentioned above is the production of reading materials relevant to ethnic minorities. Materials are mainly produced at the National Non-formal Education Center and some at provincial centers. In addition, a joint project of the Non-formal Education Department and Ecoles Sans Frontier is the "Educative Cartoon Project" as a mean to improve literacy among Laotian multi-ethnic communities living.in remote areas. (find attached the evaluation report of this project which is running up to 1995).

4. Main problems/obstacles of the basic literacy reading materials for minority peoples

There are 2 main problems concerning basic literacy reading materials for minority peoples.

a) There is in general few interest in reading in the Lao society mainly due to the poor quality and quantity of materials available. Along with the implementation of literacy projects, workshops on materials production are planned. Beside, the educative cartoons project aims to create a new interest in reading by the creation of relevant and attractive reading materials. (find attached a set of these materials).

b) Ethnic minorities usually live in remote areas in which basic infrastructures are not available notably education and health. This has 2 consequences: (1) the literacy rate remains very low due to the lack of facilities (2) Educative reading materials do not reach those remote areas.

5. Future scope of literacy for minorities

The 2 very important projects implemented by the Department of Non-formal Education mentioned above are considered as pilot projects for the future scope of literacy for minority peoples.

With regards to the development of reading materials for ethnic people, a new project of "Educative cartoons specifically for Ethnic Minorities" should start next year. The objectives of this project are to develop reading materials

with a great participation of the Ethnic people themselves. This will be done through the creation of "Ethnic groups committees" composed of personalities from the group. The reading materials will address cultural as well as socio-economic strengths and weaknesses of each particular group and will try to suggest ideas to help these peoples. The format will be cartoon and the language Lao since none of the Ethnic groups in Lao PDR has developed a genuine writing language.

MALAYSIA

by Zainal bin Hamzah
Abdul Halil Ismail
Federal Community Development Dept.

Malaysia is a multi racial country and the population practices many types of religions. Malaysia consists of 14 States in which two of the States that is Sabah and Sarawak are situated in Borneo Island. However, in Malaysia, only these two States have the Program of Functional Literacy Programme. This is due to the very high illiterate groups. The Annual Statistical Bulletin of Sarawak indicates about 42% of the population are illiterate, 3% are semi-literate and 55% are literate. The population consists of 33% male and 51% female. There are a lot of differences between the population living in the urban and rural areas.

For the urban areas, there are about 18% illiterate, 5% are semi-literate and 77% are literate. While those who live in rural areas, 48% are illiterate, 2% are semi-literate and 50% are literate. In terms of the differences between men and women in the urban areas, there are 11% illiterate, 5% are semi-literate and 84% literate for men. While the women, 25% are illiterate, 6% are semi-literate and 69% are literate. For those who live in the rural areas, the comparison is that 38% are illiterate, 3% are semi-literate and 59% are literate for men, while the women, 57% are illiterate, 2% are semi-literate and 41% are literate. Due to this, it shows that there are more illiterate in rural areas than in urban areas, more women are illiterate than men, and an illiterate prevalent among minority ethnic groups than ethnic majority.

Due to this factors, we provide the programs for the Functional Literacy programs under the Ministry of Rural Development of Malaysia. We try and made our best to eradicate illiteracy so that illiterates will become semi-literate and literate as well. The target individuals of the adult literacy program are youth and adults, generally along 15 years of age and those who live in rural areas where they have no chance or opportunity to go for a formal education due to the communication and the distance of the village.

Because of the illiteracy is quite high and the community lives in scattered areas, we therefore need more workers and volunteers. What we found out is that before we would be able to produce our programs to the illiterate groups, we must make sure that we have a place for the group and the participants to meet and to discuss, apart from ensuring that teaching materials are in save custody. Other than that, if possible we do supply them or the villagers with television and video player so as to attract their attention. This type of teaching materials is very much in need, because most of the villagers where we produce the Functional Literacy Program is quite poor and the community will be exposed by watching video of Health Development, Economic Development, Political Development and other sources of positive factors. By doing this, they will be easier, faster and more interesting in following our program of Functional Literacy.

Although at the present moment, we have more than 148 classes in the State of Sarawak where there are more than 3,000 participants and 112 community workers, but the need for basic education for minority population is in the high need and demand. Before we produce the curriculum and the literacy materials to the villagers, our supervisors and our community workers will make sure that they are using the 3 approaches i.e.. Objective-Oriented, Problem-Oriented and Investigation approaches, which is depending on the community of difference ethnic groups.

Other than that we have to consider these factors we have yet to consider their personal profiles of the target learners: age, marital status, ethnicity, economic situation, education attainment, social and political orientation as well as their believing system.

As so, or worker's role is to facilitate, to encourage learner to consider the problems and their potential solution in light of their own situation and that of their community and the best technical knowledge available. Special concern are being directed to individual and community.

MONGOLIA

by M. Batjargal
Ministry of Science and Education

Until the recent time Mongolia has maintained educational system dominated by the formal education, only through schools children and people of all ages were able to get education and literacy. The present market economy transformation demands to change this system and introduce flexible system that meets educational needs of the population. Therefore we now in Mongolia search ways and means to establish a continuing educational system of which a component part is non-formal education.

There is a trend for increasing the share of the non-formal education in the educational system under the transition to market economy. The non-formal

education proved to be effective method of educating people and eliminating illiteracy in the Mongolian condition where the population is scattered all over the vast territory and engaged in animal husbandry, in a country where transportation and communication are not adequately developed. There is alsc another reason for that. During the last three years out of all school-age children 108 thousand have not been covered by schooling. That means one in four is out of school.

There are 16832 un-educated persons among the people of 18-44 ages, out of these 6928 are said to be illiterate.

The Ministry of Sciences and Education aware of this serious situation has taken decision to introduce a non-formal education and started implementing this measure. This can be considered as a follow-up measure taken in implementing the recommendations of the "National workshop on the preparation of literacy follow-up materials" organized jointly by ACCU and the Mongolian Education Ministry in June 1992.

It is gratifying to note that not only the central government but also local administrations and the public are getting aware of the importance of the non-formal education and taking various initiatives for its introduction. For instance, in some places educational centres, non-formal education departments are being set up. These organizations and people in town and rural areas conduct training of illiterate adults and school dropouts and teach them how to survive and learn to live in the market economy conditions. In preparing educational materials they adapt them to the local conditions which prove to be effective.

In preparing literacy materials we try to make them attractive, simple easy to understand and learn, close to the life and need of the people as recommended by ACCU.

The materials of the national seminar held in January in Bayankhangor aimag in the framework of the "Gobi Women's Education" project were prepared in accordance with those recommendations.

If until now a text-book compiled by a certain person and recommended from the centre served as the only material, now the situation has completely changed.

However, teaching literacy to adults is very specific in our country. We face today a problem of having bi-script. In the period of the "socialist" system we had to drop the beautiful old Mongolian script which the people have been using for a thousand years. Now we take measure to restore the old script and prepare it for a official use and for this purpose work out training programmes.

MYANMAR

by U Than Htut
Institute of Education

1. Situation of minority population

It was in the 1990s that development of border areas and remote areas was given the emphasis that they deserve. Two major milestones can be discerned - one was the establishment of the Academy for Development of National Groups which was later upgraded to a university in May 1991. The University for Development of National Races turns out graduates who have been trained as teachers-cum-community leaders. The languages of the minority groups are studied and taught in that university.

The other milestone is the establishment of the Ministry for Progress of Border Areas and National Races and Development Affairs. The Ministry was re-organized in 1 April 1993. These milestones augur well for the further development of the national races of the Union.

In order to ensure the greater development of the border areas and other under served areas, the Government has established an additional 178 primary schools and 12 middle schools and 585 teachers have been appointed during the last three years. The present, 11,525 children from these disadvantaged regions are enjoying the benefits of education for the first time. As of August 1992, the state has spent about 70 million kyats provision of school buildings, furniture and staff salaries in these border areas. Teachers serving in these areas receive double salary.

skills. The Ministry of Information has also set up a network of information centers at the township level. All these ministries and departments may be regarded as an informal network which partly meets the non-formal education needs of the country. The activities of these organizations are co-ordinated by the National Co-ordination Committee for EFA/APPEAL. This committee which was established over a year ago is headed by the Minister of Education as chairman and representatives from various Ministries, departments and NGOs serve as members.

2. Situation of minority population

It is becoming more and more apparent that more and more women are illiterate. This is more so in the border areas. The national figure for illiteracy stands at 78 percent (male - 84 percent and female - 72 percent).

3. Looking ahead

The EFA 2000 goal which has been set up is to reduce the adult illiteracy rate from 22 percent to 11 percent among those aged between 15 and 45 years.

Certain strategies have been worked out in order to achieve these goals. These are:

to achieve these goals. These are:

- consider establishment of non-formal education
- involve NGOs/private sector in literacy
- rapid sample survey of literacy among select population groups
- literacy committees and activities at township and village levels
- functional literacy materials distributed nation-wide
- accelerate institution building

The constraints which exist are varied. But most important of all, there is no coherent literacy policy (since 1988), there is a weak institutional base and literacy rates are declining.

4. Materials development

Literacy activities and materials development are undertaken by a net-work of community-based organization under the general policy direction and guidance of Myanmar Naing-ngan EFA/APPEAL Co-ordinating Committee under which the following working committees have been formed:

(1) Committee for Eradication of illiteracy;
(2) Committee for Continuing Education; and
(3) Committee for Universalization of Primary Education

The outreach is to the village communities. Along with literacy programmes, other programmes such as vocational skills training, income generation, quality of life improvement among others will be initiated. A multi-media approach will be used and sustainable activities will be carried out with the active involvement of government and non-governmental organizations, the various interested groups, the private sector and, most important of all, the communities.

5. Materials for minority population

Since the Myanmar language has served as a lingua franca for centuries dating back to the Pagan era (11th century), it has been adopted as the language for developing literacy reading material. Another point which must be borne in mind is that though there are eight major ethnic groupings, as many as 135 linguistic groupings have been identified. However, in keeping with the language policy of the country which encourages the teaching of the indigenous languages (as the mother tongue) up to the lower primary level (i.e., KG, Standards 1 and 2), primers and readers in these indigenous languages have been prepared. Some of the languages of the ethnic groups have been Romanised and so work has been undertaken to convert back to the Myanmar Script. It is but a logical step to translate the basic literacy (learning) packages into the languages of the minorities. It is foreseen that the graduates of the University of the Development of National Races will play a leading role in the literacy activities of the minorities in Myanmar.

PHILIPPINES

by Martin S. Emin
NFE Supervisor

Introduction

The indigenous tribal communities in the Philippines is about 11 million. The 20.4% of the nation's 64 million 6.5 million or 59% are members of the indigenous Tribal Communities namely: Ibalois, Kankanais, Itnegs, Bontocs ang Tingguians of Region I, the Bungkalots, Kalingas, Apayaos, Higaonons, Manobos, Maman was, Dumagats, Tibalis, Tirurays, Bagobos, Bukidnons, Mansakas, Sangils, Mandayas, Tasadays and Matigsalog of Region IX, X and XII. A sizeable number of the indigenous Tribal Communities are distributed in Regions III, IV, V, VI, and VII.

A little over 4.5 million are muslims like the Maguindanaons, the Iranons, and the Maranaws of Region XII, the Tausogs, the Yakans and the Samals of Region IX, a mixture of all these muslims tribes are observed in significant proportions inhabiting the various Luzon and Visayas provinces including Palawan. A considerable number of these mixture groups of muslims are also found in the provinces of Regions X and XII.

Statistic shows that in the Philippines today there are 2.8 million illiterates and 11.7 million are functionally illiterate Filipinos and majority are members of the cultural communities.

Because of this very big numbers of illiterates that are found in the country today. His Excellency President Fidel V. Ramos issued memorandum Circular No. 71 dated September 7, 1993. Titled Strengthening The Resolve to Eradicate Illiteracy by the Year 2000.

This Memorandum Circular 71 is Mandating the different line agencies of the government, including non-government and private sectors to collaborate in order to eradicate illiteracy in the Philippines as envisioned by the National Leadership.

The medium term Philippine Development Plan (MTPDP), 1993-1998 has for its development goal the improvement of the quality of life of every Filipinos through the people empowerment. The only way to achieve this goals is through the development of human resources. The government should invest more, in education both formal and non-formal. The training and improved basic services in health and nutrition must be given emphasis by the agencies concerned if we want to improve the quality of life of the poorest of the poor.

Functional illiteracy is a formidable barrier to the empowerment of individuals. Without literacy, one is unable to fully reach his potentials, limited in his capacity to engage in gainful work, and inhibited from participating in the social, economic and civic

decision making processes in the community.

Functional illiteracy is also a serious road block to development. In communities where illiteracy rate is high, social development trends to be low. In such places are found the social characteristics associated with poverty such as high population rates, high incidence of malnutrition, maternal and infant mortality rates, and high unemployment rates.

To respond to this, situation, the Department of Education Culture and Sports developed the non-formal Education Project under a loan assistance from the Asian Development Bank which is scheduled for implementation this year 1994 and will end by 1998.

The project will contribute towards the country's poverty alleviation by (1) raising the literacy and numeracy skills of the poor (2) enhancing their capacity to engage in self-help and community development activities, and by (3) expanding access to basic education by (4) establishing NFE equivalency and accreditation system and alternate learning program to serve the poor communities with large number of school drop outs and low school participation rates.

By 1998 the project shall have: raised the basic literacy rate to 98% and the functional literacy rate to 85% in the target barangays established an alternative learning system, including equivalency testing and accreditation program up to secondary level; developed a broad range of locally-adapted learning materials for functional literacy; evaluated the cost-efficiency and cost effectiveness of strategies; and established an institutional structure and management system in DECS-NFE.

The project components are: functional education and literacy program (FELP). This component aims to provide illiterate and functionally illiterate adults and OSYS from the poorest baragays.

This component will strengthen the institutional and staff capacity of DECS to design, manage, monitor and evaluate new strategies being implemented through the project. Likewise staff development, special services and training workshop will be provided to strengthen the effectiveness of DECS staff and field implementors. To undertake FELP and CEP.

PHILIPPINES

by Amina Rasul-Bernardo
Magbassa Kita Foundation

I. Rationale for Basic Education and Literacy in the Philippines

The Philippines is steadily gearing up for the year 2000 when it envisions itself to have reached the status and standing of a newly industrialized country, one of the Economic Tigers of Southeast Asia. A basic pre-condition is a large pool of skilled manpower. Thus, the government has included manpower development as a major part of its medium term development plan.

As of today, illiteracy is still a major hindrance to the empowerment of the people. Pre-literates are more unlikely to be able to participate fully and meaningfully in the socio-economic and political processes that surround their everyday lives. They are not able to increase their productivity through the maximum utilization of opportunities that scientific and technological advances afford them. More importantly, illiteracy can stand in the way of attaining national consciousness through the full understanding of cultural values and traditions.

The 1990 survey of the National Statistics Office (NSO) places the basic literacy rate of the Philippines at 93.54% among the ten years and above age group. While being statistically high, the absolute number of pre-literates in the country come to a staggering 2.85 million. The industrialized urban centers account for the largest number of literates while the rural areas, especially the areas predominantly peopled by members of the cultural communities, have the biggest number of pre-literates. Tawai-Tawi, one of the four provinces that comprise the Autonomous Region in Musli Mindanao, registers the highest number of pre-literates at 63.4%.

While the Philippines is known to put a premium on education, 52% or 1.5 mill of the total number of out of school youths are children below thirteen years of age who are supposed to be in elementary school. For some, there are just no schools to go to. One out of every four barangays do not have elementary schools while 4% of municipalities do not have high schools. One out of three existing public elementary schools are incomplete, with offered grade levels from Grade 1 to Grave V[1].

For most, the opportunity cost of going to school is too high. The urgent requirement to satisfy basic human needs of food, clothing and shelter compels members of most families to be at the workplace or to stay at home and save the money which will otherwise go to cover the cost of education. This state of affairs serves to highlight the high correlation between poverty and illiteracy. It is generally the case that one

[1] Department of Education, Culture and Sports

is illiterate because one is poor and one is poor because one is illiterate. The vicious cycle of misery is most evident among the cultural communities of the Philippines.

The Philippines government estimates that alone, it would take 31 years to combat the present state of illiteracy; with help, the length of time can be reduced by 50%. Consequently, President Ramos has issued Memorandum Circular 71 titled Strengthening the Resolve to Eradicate Illiteracy by the Year 2000 to attend the fight against illiteracy.

The passage of Republic Act No. 7165 which created the Literacy Coordinating Council added impetus to the literacy efforts of the country. Authorized by Senator Santanina Tillah Rasul, the law mandates the creation of an inter-agency body that would act as an overall advisory and coordinating body, providing policy and program directions for all literacy endeavors in the country.

Indeed, the Philippines has succeeded in making illiteracy an issue which needs to be addressed urgently. Today, non-government organizations such as the Magbassa Kita Foundation, Summer Institute of Linguistics, Translators Association of the Philippines., and the Mercy Corps find themselves in the forefront of the struggle against illiteracy, together with the Bureau of Non-Formal Education of the DECS.

Annex C shows the location of the different education and literacy programs presently being implemented in the Philippines and their implementing agencies.

II. Present Basic Education and Literacy Efforts in the Philippines.

It is worthwhile to note that while the different entities involved in the literacy effort in the Philippines have different specific objectives/thrusts and target beneficiaries, each have identified common high impact interventions and have chosen to direct their major activities towards the indigenous cultural communities. Identified were seven common key features of literacy programs presently implemented in the country. The teaching methods as well as the literacy materials are tailored according to these features:

1. Education as a value. Education as a vital prerequisite to participation in the socio-economic and political activities of the comity is a major thrust of all education/literacy programs in the Philippines.. However, there is weak motivation and little on the part of the pre-literates. Thus, education is consistently marketed as a value.

2. Functional Literacy as a Factor in Child Survival. Most non-formal education programs in the country integrate health education as one of their components. Basically done to supplement the health services offered by the national government, the projects aim to check the high relation between illiteracy of mother and child mortality.

3. Functional Literacy as an Entry Point for Livelihood. Training modules on livelihood are either integrated into literacy training or offered as a separate post-literacy training for neo-literates. This aspect of the non-formal education system is doubly advantageous in that it does not only equip the beneficiaries with the skills to supplement their incomes built it also serves as an incentive for adult pre-literates to acquire functional literacy skills.

4. Community Involvement. Community support ensures the success of any education/literacy project. Thus, prior to project implementation, consultations with the local government units and the tribal hierarchy are undergone to ensure cooperation and acceptance of the project.

5. Indigenous People as Para-Teachers. Where it is applicable, newly literate members of the target indigenous communities are tapped as literacy facilitators. They are trained on the delivery of non-formal education and encouraged to draw up their own class lists. Trainers who come from the target communities can better assess the needs of the beneficiaries and are better equipped to address them. Also, they are the best recruiters of participants to the literacy classes.

6. The Vernacular as the Medium of Instruction. The use of the mother tongue as a medium of instruction and for literature (learning materials) has been proven more effective for the following reasons.

* learning materials in the vernacular serve to motivate the target communities more into learning to read and write;
* it is easier for the adult learner to relate written symbols to sounds and concepts of a language that he has knowledge of than to those of an unknown or partially known language;
* the usage of the mother tongue promotes individual and ethnic identity;
* self-esteem is bolstered through the use of the mother tongue; and
* language is preserved for the future generations and for anthropological researchers.

7. Relevant Non-formal Education Programs. While there are commonalities between the different programs existing in the country especially in terms of value formation and general orientation, each strives to be flexible in order to respond to the diversity of the cultural communities they serve. Accordingly, program materials are fashioned after the unique needs of the committees.

III. Case Study: The Magbassa Kita Foundation

A. Background

[2] Dialect of the Tausug Tribe, one of the five major Muslim tribes of the Philippines.

Project Magbassa Kita which means Let Us Read in Tausog[2] was developed and initially implemented by Senator Santanina T. Rasul in 1966 in response to the challenge of then Executive Secretary Rafael Salas to address the issue of high illiteracy in the province of Sulu. The literacy rate among Muslims generally tend to be the lowest registered in the country. At present, the trend has not been reversed. In 1990, the Autonomous Region in Muslim Mindanao had the largest number of pre-literates in the whole country at 406,415. Its literacy rate was at a dismal 71.97%, 21.57 percentage points less than the national average of 93.54%. The region accounted for 14.28% of the total number of illiterates in the whole country. Thus, the need for a literacy program was and still is very severe.

The project "Magbassa Kita" (PMK) started using the technique employed in the primer "Magbassa Kita" which was originally intended for the Tausogs of Sulu who wished to learn how to read and write. PMK has been pretested for its effectiveness to transform pre-literates into functionally literate individuals in 2-3 months" time. The project also provides the new literates with marketable skills.

The project consists of two phases. Phase 1 teachers non-literates to read and write by using the phonosyllabic method piloted by Senator Rusul. Lessons include market-accounting or basic arithmetic. Lectures on different topics such as health care, laws, and government are also included. Students are encouraged to suggest topics for discussion which they think are important.

Phase 2 is programmed to provide the new literates with marketable skills or training in income-generating projects. This module is designed to focus on the objective of the donor institution. In the past, Phase 2 has been developed not just for skills training but also for maternal and child care.

The immediate objectives of PMK are the following:

* To raise the level of literacy of adults and out-of-school youths
* To help augment family income through the integration of livelihood training and skills development into the project
* To promote moral recovery through the integration of values formation into the project

The long-range objectives of the project, on the other hand, are as follows:

* To help remove the illiteracy barriers to economic development and nation-building by the year 2000, in line with UNESCO's Education For All (EFA0
* To improve the quality of life of the non-literate population and involve them in national development

B. Lessons and Experiences

1. Learning Areas

Literacy. PMK has never looked back since its first class in 1966. In effect, that first class was the baptism of fire for the project. Initial participation was limited to the wives of the local officials of Sulu. Since then, participation has expanded to cover a broad spectrum of the society in the whole of Region IX. The project's success can be attributed to the success of its participants who have been observed as more able to contribute to the economic, political and social life of their communities. These outward manifestations of the project's effectiveness have enticed other illiterates to enroll and reap the rewards of participation.

For the first half of 1993, the Magbassa Kita Foundation, Inc. was able to graduate a total of 990 neo-literates. Participants' Profiles of the various classes of MKFI for the first half of 1993 containing average age, status, family size, religion, sources of income, languages spoken, level of schooling and literacy rates are shown in Annex D.

Livelihood. The local community's response to the second phase of the project which aims to provide them with livelihood skills have been slow. Although raw materials, equipment, a center, shuttle service and a compensation scheme have been provided by PMK, resistance has been evidenced by a low participation rate. In contrast, the agri-business component of the project is experiencing good patronage from the citizens. This may be taken to mean that there are still cultural/traditional barriers to non-agricultural sources of livelihood. An investigation has revealed that the intended beneficiaries of the project are prepared to participate given they will be afforded salaries and/or access to loans.

2. Delivery Scheme

The biggest challenge to PMK has come from the aspect of delivery. In terms of manpower, difficulties were experienced and are continuing to be experienced in trying to harness enough qualified trainers/teachers to service the project's clientele. The Magbassa Kita Foundation, Inc., the implementing arm of the project has been approached countless times by various entities requesting for a 1:1 ratio of PMK classes to barangays. Unfortunately, the foundation has had difficulty recruiting qualified, local trainers. Although there are a number of qualified teachers, most of them are already working with the Department of Education, Culture and Sports. MKFI feels that tapping these same teachers would overextend them to the detriment of either PMK or DECS.

However, MKFI's only option to date has been to harness teachers who are actively involved with the DECS and some who have retired. The foundation trains them to impart basic literacy and functional literacy to the target clientele. The foundation has also started to train the more outstanding graduates of

its programs to deliver its services to the clientele.

Teaching facilities and equipment are sadly inadequate. In the absence of classrooms, classes are being held underneath trees and in private homes or in barangay halls. At times when the latter are needed for town meetings or other official functions, classes are called off. The use of private homes, although appreciated, are open to distraction from family members who walk in and out of the teaching area. Trees are inadvisable for obvious reasons which include the difficulty in holding the participants' attention.

PMK provides the participants with pencils, paper and books. The primers are in several versions and tribe-specific. The language, illustrations and examples reflect the cultural traditions of the target beneficiaries; thus, no primer is the same. However, the prompt delivery of these materials to the participants is hampered by the lack in transport facilities and project personnel. The province of Sul and Tawi-Tawi are archipelagic with inadequate transport systems.

The unstable peace and order situation some locations have also caused description of the classes.

For effective instruction and monitoring, classes are limited to 25 participants per.

3. Local Government and Community Participation

PMK has been sigularly fortunate in gathering the support of the various local officials in the areas it serves. The mayors, barangay captains and the religious leaders have all been project. These officials have also recruited the participants as well as provided for the venues and equipment such as chairs and blackboards. DECS, too, has offered the use of its classrooms after school ours.

4. Impact Indicators

PMK has initiated a set of performance indicators which are determined by written examinations and interviews aside from tracing the changes in the number of enrollees and graduates.

Written examinations are given periodical and before graduation to the participants. They are tested on their reading and writing skills and numerously.

THAILAND

by Suvit Pichayasthit
Northern Regional NFE Center

Education for the Hilltribes in Thailand

Background

Until the last decade, the issues of education and social development of hill peoples were not adequately emphasized in development milieu. In the past, the policy regarding these peoples was fundamentally concentrated on national security. The government policy regarding hilltribe peoples was explicitly stated in the fifth National Economic and Social Development Plan (1982-1987). The main issues were concerned with administration; reduction or elimination of poppy growing and other habit-forming plants; and economic and social development of the tribe peoples.

Originally, these hilltribe peoples migrated from southern China hundreds of years ago, and settled southwards in Burma, Vietnam, Laos, and Northern Thailand. The 1985-1988 survey conducted by the Department of Public Welfare (cited in CET, 1991, p.2) found that there were 554,172 hilltribe peoples living in 3,553 villages in 21 provinces. The majority of them live along the western boundary of Thailand. The greatest numbers live in Chiangmai, Chiangrai, Maehongsorn, Nan, Lampun, Prae, Lampang, and Phayao respectively. Although there are several tribes living in Thailand, the 6 main ones are the Karen (comprising approximately 55% of all hilltribes in Thailand), Meo (13%, Lahu (8.9%), Yao (6.7%), Akha (5.4%), and Lisu (4%) (HAE, 1986). These tribal peoples fundamentally earn a living through basic farming. Each tribe has its own beliefs, traditions, language, and dress.

Initially, the government did not have a specific policy regarding the education of hill people. Different organizations dealing with hill people provided education for these people with different objectives. The Division of Tribal Public Welfare provided education for hill people so that they could understand and communicate with them in Thai language; whereas border patrol police and military units provided education for tribal peoples as a part of psychological operation and national security.

Until 1963, the educational policy concerning hilltribe peoples was formulated. Since then, the educational policy for tribal peoples was scatteredly mentioned in several places, such as in the agreement of the Tribal Welfare Committee (1966); the Tribal Sub-Committee on Education (1969 and 1979); National Education Plan 1977; and the 5th and 6th NESD plans. By and large, the policy regarding the education of hill people was a part of other policies rather than a specific policy on education. The current policy on hill peoples was based on the 1976 declaration which called for "the integration of the hill peoples into the Thai nation, with Thai citizenship and full rights to practice their religions and maintain their

cultures" (HAE, 1986, p.15). The policy aims to improve economic and social conditions of hill peoples as well as provide equitable participation in Thai society. This, of course, means they will be required to perform all duties of a Thai citizen and be subject to Thai law which forbids cultivation of opium.

At the operational stage, the policy faced numerous difficulties. The problems of implementation included: geographical difficulties; security of development workers; economic constraints of the highlanders; differences in languages and cultures between development workers and hill peoples; and unavailability of educational approach that would suit the living conditions of these peoples (CET, 1991, p.28).

During the early 1970s, a country-wide functional literacy project was implemented in rural areas in the lowland. The approach was introduced to highlanders in 1974, adopting the same curriculum, but with learning contents related to hilltribe peoples (DNFE, 1988). The functional literacy program for hilltribe peoples was implemented for a few years before the HAE model replaced it due to difficulties in management.

It was the 1979 Tribal Sub-Committee on Education that placed more emphasis on education of tribal peoples. As a result, the Hill Areas Education Project (HAE) was initiated, and later this model replaced the functional literacy program. This project has led to a more concrete approach of education for the tribal peoples.

The Hill Areas Education Project (HAE)

The Hill Areas Education Project was an effort to systematize an educational approach that would suit the living conditions of the hill peoples. The project was a cooperation of four main agencies: USAID, the Department of Technical and Economic Cooperation, the Department of Public Welfare, and the Department of Non-formal Education. After approval of concerned organizations, the project commenced in June 1980. The implementation of the project was undertaken by a HAE secretariat staff stationed at the Northern Regional Non-formal Education Center, Lampang.

HAE was a 5-year experimental project attempting to develop and experiment an educational model that would be compatible with the educational needs and the way of life of the hill peoples. The educational model was the integration between formal and non-formal education, with learning methods and contents flexible and harmonious with the tribal cultures. That is, education has to be provided with health care, agriculture, and other areas of social development targeted in the tribal communities. The project was experimented in 45 communities in Maehongsorn, Chiangmai, Lampang, and Chiangrai provinces.

Objectives of the Project

1. To develop an educational model which the following characteristics (NRNFEC, 1984, p.7-8):

    1) The curriculum, learning schedules, methods and media which are flexible and responsible to the community needs.

    2) The emphasis is on personnel development of the group or the community.

    3) The community must be involved and has the decision-making power in the project planning, administrating and evaluating the project activities.

    4) Education is integrated with development in health, agriculture, community development, and other services organized by governmental organizations or NGOs.

    5) It promotes cooperation and group work among HAE teacher, the peoples, and agents of other organizations working in the community.

2. To develop curriculum and learning materials that would respond to the needs and be harmonious with tribal cultures and can be used for both adults and children.

3. To develop a supervisory approach that would be academically and administratively effective.

4. To develop a teacher training model - both pre-service and in-service training, with an emphasis on working skills in the tribal community and environment.

5. To develop an efficient cooperative system among related agencies from the national down to the local levels.

6. To develop monitoring and evaluation systems to ensure the utilization of village data for planning and implementation of activities in the communities.

Principles of HAE

1. Education and development have to be provided together and in an integrated approach.

2. Education for hill peoples has to be community-based, for the development of the overall community and the people.

3. The people themselves have to be involved in planning and implementing education in their community.

4. The teacher has to take the role that would facilitate overall development of the society.

5. Education has to be flexible according the conditions of each community.

6. Educational activities have to be compatible with the life cycles of the people.

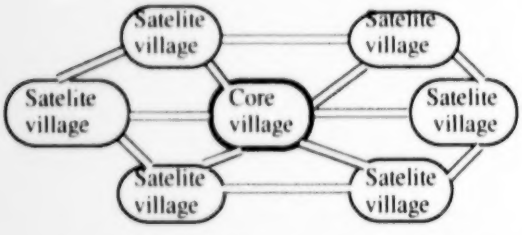
7. Education has to help promote cultural identity of each tribe.

The Curriculum

The 1981 curriculum requires approximately 6 years, 6,000 hours of study time. There are two parts of the curriculum: core curriculum (80%) and locally constructed curriculum (20%). The subjects in the core curriculum are categorized as (1) skills subject - Thai (2,100 hours) and arithmetic (700 hours) comprising 35% of the total curriculum, and (2) promotion of social and life experience (3,900 hours) comprising 65%. The content areas of the promotion of social and life experience comprise 19 units covering such topics as family, the community, food, sickness, mother and children, cash crops, land, forest, opium, animals, merchants, occupations, local handicrafts, local technology, natural phenomena, good things of our tribe, Thai citizen, receiving information, and contacting organizations. The local curriculum is developed by the teacher and learners based upon problems and conditions of each community. This curriculum constitutes 20% of the total curriculum and requires 780 hours of study.

The HAE Model

HAE is an educational model that integrates formal and non-formal education in the system. It is a community-centered model which places an emphasis on community participation. Villages in the nearby areas (normally within the range of 1/2-5 hours walking distance) are categorized into a "cluster of villages" comprising a "core village" and "satellite villages." Each cluster comprises 4-10 villages. The core village, where the cluster supervisor is functioned, serve as the center for coordination and administration within the cluster. Each village has 1-2 HAE teacher(s). At the core village is the cluster supervisor who acts like a headmaster responsible for cooperation among HAE teacher within the cluster.



In each village, the teacher would cooperate with the village committee to organize and set up a "Community Education Center." The Center is the residence of the teacher as well as the place where all types of education take place. In fact, the HAE model of education is so flexible that educational activities can be conducted any place and time. Each learner can learn according to his own pace and convenience. Progress of each learner or passing each content area is determined by the learner's ability to complete educational objectives.

The teacher not only provides educational activities for adults and children but also perform the function of a development worker organizing other development activities in the community. The teacher encourages the people to take part in community-development activities. He works closely with the village committee as well as cooperates with representatives of other organizations dealing with health, nutrition, and agricultural development. The HAE curriculum is equivalent to grade 6 in formal school system.

During the experimental phrase (1981-1986), the HAE model was experimented in 45 villages (6 clusters) in 4 provinces. Detail of the figures is illustrated in Table 1.

The experiment of the HAE project resulted in a more concrete and practical model of education for hill peoples. The education approach which integrates learning with the way of life of hill peoples, their living conditions and cultures.
education curriculum for hilltribe peoples. Lampang:

In the past, when the lowlanders visited a tribal community, they had a hard time communicating with the hill peoples. Not only did the people unable to speak Thai, they also avoided contacting outsiders. Currently, such phenomena have become a legend in several communities. The pioneer of HAE teachers has also resulted in some new primary schools in place of the HAE teachers; whereas these teachers are transferred to deeper and further remote communities.

After the conclusion of the experiment of the HAE project in 1986, the model has been expanded to other provinces in the north and central areas. The model and learning materials were also adopted by other organizations including NGOs concerning education for the hill peoples.

By 1991, the HAE model was implemented in 8 provinces in the north, comprising 163 HAE teachers reaching 7,920 hilltribe learners. The model was also adopted by provinces in the central area. Currently, the HAE model has been implemented in 14 provinces in northern and central areas (Table 2).

Although the HAE model has been expanded and adopted in several places and by both government and NGOs, the 1990 statistics shows that 40.67% of hill peoples (5 years and older) were not able to speak Thai, and 78.94% were illiterate (NRNFEC, 1991). In fact, the implementation of the functional literacy since 1974 and the HAE model can still provide educational services for approximately 10% of the hilltribe population. According to the Highland Development Project Plan (1992-1996), all hilltribe population 60 years of age and younger should be able to communicate in Thai in their

daily-life activities. To achieve this goal, as well as to increase the literacy rate among hill peoples, the nation literacy campaign for hill peoples has been launched since 1991 in parallel with the HAE model. Today, these educational approaches are still being implemented.

These approaches and attempts from the government and NGOs, to some extent, have enabled a handful of hilltribe to be able to communicate in Thai. By and large, more than ten percent of them have become literally Thai-literate. The figure of each tribe is illustrated in Table 3.

Considering the number of hilltribe peoples as a whole, this figure is still minimal. Since there are some difficulties in contacting and reaching the tribal communities, particularly those in remote and rough terrains, it may not be practically feasible to educate these peoples within a short time. Budget constraints and limitations of personnel to work in these areas are additional factors that slow down the educational services for these minority groups. Nonetheless, it cannot be denied that Thailand has achieved moderate progress within the past decade to enable these peoples to communicate, read and write in Thai. Other development activities have also been organized in combination with education. It may not be in the very near future that we can provide basic minimum education for all hi people. With the cooperation and strong intention of related agencies, however, it can be optimistic that we will, someday, be able to provide education, at least at the literacy level, for all hilltribe peoples. And that, they would be more integrated in our society, perceiving themselves as Thai citizens who can communicate with others in the national language.

Table 1 The number of HAE centers implemented at the experimental period

Provinces	# HAE teachers	Supervisor teachers	Total (teachers)	# of vills	# of lrnrs	Population
Chiangmai	17	2	19	15	521	3,975
Chiangrai	24	2	26	16	675	4,976
Maehongsorn	13	1	14	9	324	2,385
Lampang	7	1	8	5	195	1,250
Total	**61**	**6**	**17**	**45**	**1,706**	**12,586**

Source: NRNFEC (1993). An evaluation report on the experiment of the use of learning media for of the primary organizations including NGOs concerning education for the hill peoples.

Table 2 HAE Model Implemented in the North and Central Region

Provinces	# HAE teachers	Supervisor teachers	Total (teachers)	# of vills	# of lrnrs	Population
Chiangmai	147	20	167	122	4,720	28,300
Chiangrai 98	14	112	91	3,500	14,450	
Maehongsorn	77	13	90	77	2,310	20,636
Lampang 16	2	18	16	464	3,680	
Prae	7	1	8	6	192	2,100
Nan	48	10	58	39	4,500	25,562
Tak	22	3	25	22	792	4,510
Kampaengpetch	4	1	5	1	147	612
Phayao	10	3	13	10	280	3,600
Lampoon 5	6	5	5	105	1,510	
Kanchanaburi	17	2	19	17	476	4,352
Ratchaburi 2	-	2	2	58	682	
Petchaburi	2	-	2	2	62	718
Prachuabkirikhan	2	-	2	2	50	688
Total	**457**	**70**	**527**	**412**	**17,656**	**111,338**

Source: NRNFEC (1993). An evaluation report on the experiment of the use of learning media for the primary education curriculum for hilltribe peoples. Lampang: NRNFEC

Table 3 Percentage of hilltribe literate according to tribal category

Tribes	# of population (as of 1992)	Literate (as of 1990)	& of literate
Karen1	260,864	46,535	17.83
Mao	90,921	11,676	12.84
Lahu	57,144	5,210	9.11
Akha	32,041	1,794	5.60
Yao	27,545	7,461	27.08
Htin	25,613	6,009	23.46
Lisu	22,743	2,856	12.56
Khamu	8,392	3,124	37.22
Lau	8,066	2,741	33.98
Total:	**533,329**	**87,406**	**16.39**

Source: Data from NRNFEC's 1993 statistics

THAILAND

by Rujjee Boonleoy
Southern Regional NFE Center

Southern Thai Muslim Education: What have they learned?

Most People in five southernmost provinces are Muslims, Narathivas has the most 78%, Satun 66%, Yala 63% and Songkhla 33%.

Thai Muslims in Southern Thailand has its unique custom and culture which is different from other Thais: dressing, dinning, characteristic of houses, language and folk-lays. Specially, the language they use is "Yawai" (Malay language) in daily-life. They, undoubtedly, have lest opportunity to speak Thai. Their ability in listening, speaking, reading and writing Thai language is less. Some cannot speak Thai language.

Level of people education in rural areas of 1,163,584 people (results from 1988 survey) are:

1. 4.03% (46,849 people) cannot listen, speak, read and write Thai language
2. 6.31% (73,399 people) cannot read and write Thai language
3. 77.9% (905,968 people) have primary education or higher
4. 6.9% (80,603 people) have lower secondary education
5. 3.0% (35,384 people) have upper secondary education
6. 1.9% (21,384 people) have higher education than upper secondary education

Literacy rate

Number of illiterates is one of the most important indicators that shows the quality of nation education. Data from National Literacy Campaign (collected from September 1986-1987) indicate that illiterate rate of Southern people is one of the most important national problems. Comparing to national literacy rate that is only 1.75% of total population, Southernmost provinces have higher rates, they are:

Narathivas	6.46%
Pattani	5.51%
Yala4	.22%
Satul	3.79%
Songkhla	2.06%

Non-formal Education Department, later, considered this problem and conducted national literacy campaign, the project, UNESCO awarded, was very successful in campaigning illiterates to get education service. Most of the provinces can eradicate illiterates (numbers from the figure lists). However, the results of the campaign were not satisfy.

Narathivas	38.99%	(get service)
	15.93%	(graduate)
Pattani	20.16%	(get service)
	7.13%	(graduate)
Yala	100%	(get service)
	100%	(graduate)
Satul	100%	(get service)
	100%	(graduate)
Songkhla	100%	(get service)
	100%	(graduate)

The figures showed indicate some people attitudes towards learning Thai language. These people mostly are Muslims, and use "Yawi" dialect (Malay language) in daily life. Besides, it shows the attitudes towards education. The Thai Government has put very much effort to educate these people in many projects and activities.

Literacy and Basic Education: Present State

Due to the illiterate of people in Southernmost provinces creates understanding problems, communicating and getting service from government agencies, these problems have effected on national security, too.

The government, therefore, set up the policy in promoting the Thai language for Southernmost people who are Muslims. Non-formal Education Department, Ministry of Education is one of the agencies that put much effort or this policy, by conducting many projects on promoting Thai language. Some are:

1. Functional Literacy Program. The program aims to promote people in literacy, reading, writing and numerously, which can be tools in searching for knowledge, finding out problems and making decision that is fit to his/her own needs and concerning surrounding and also knowing how to get services from government agencies. The program learning course is 224 hours at least 5 times a weak, each learning time is 2-3 hours.

2. Village reading center. The totals are 1,424 village reading center.

3. Nation Literacy Campaign. The project aims to reduce the illiteracy rate of people between 14-50 years of age, not finished prathom 4 (grade 4), and illiterates to be able to read and write basic Thai. It is a fundamental education course. The learning stategies are only simply and convenient to students in learning places, strategies and time. It also use teaching one to one method.

Three sets of texts, prepared by NFE Department are:

1)"Mari Mnggi" a preparation text to students
2)National Literacy Campaign text (book 1)
3)National Literacy Campaign text (book 2)

Students can choose only one text to learn, after complete the text, students can set for the test. Criteria of passing are: reading 50% and writing 50%. The project services 15,350 people.

4. Teaching Thai by mean of radio. The project is to get people to have skills on listening and speaking Thai. The 30-minute-program has 3 models, dialogues, drama and law cases. The procedures are:

1)preparation to title
2)case presentation
3)word practice: 4 words/and 4 sentences
4)drills
5)conclusions

Presentation is done by program masters of ceremony both Thai and Malay. The program is broadcasted on local radio stations in each province. However, the time broadcasting is considered by the stations and provincial NFE centers.

5. Promoting Thai language by mean of television. The project's objectives are to develop the people's knowledge and attitudes towards Thai language. It focuses on listening and speaking. Moreover, it also aims that they can use Thai in daily-life to communicate, search for more knowledge and develop the quality of life.

The 30-minite program has procedures:

1) master of ceremony opening program (1 min.)
2) entertainment series: movie/drama/feature series (10 min.)
3) master of ceremony conclusion the entertainment presented and introduces next series.
4) word teaching situations/or feature series (5 min.)
5) teaching, words (10 min.)
   a. new words: 4 words are presented with sentences
   b. revision
   c. topics for thinking
6) master of ceremony closes program

The program is broadcasted on channel 11, Hat Yai Monday through Friday, 16:00 - 16:30 p.m.

6. Promoting Thai language under harb Banburu Project. The project aims to develop the people listening and speaking skills. It is an interested group, within 3 stages, each 30 hours. Local resources act as teachers. The project funded by interior security office, Ministry of defence. The project has started in 1992 with 11,400 students.

VIET NAM

by Nguyen Khac Binh
Continuing Education Department

Status and Orientations for Education Development (In ethnic minority areas in Vietnam)

I. Background on Ethnic Minority Areas in Vietnam

Vietnam has 53 ethnic minority groups such as Muong, Tay, Nung, H'Mong, Cham, Khmer, etc. with a population of 12,000,000, accounting for 17% of the total population of the country.

Ethnic minority groups live scatterly in the mid land and mountain provinces where economy is under-developed, climate is harsh, transport and information are poor.

Most of the ethnic minority people live on farming and frosty. A few of them are still used to nomadic life.

On languages, all ethnic minority groups have their own languages and some of them have different writing characters such as Bana, Ede, Tay, Thai, Khmer and Cham. In Vietnam, Vietnamese is the official national language. All administrative communication uses the national language. Ethnic minority languages are used only among their groups in their own locations. However, those ethnic minority groups want to learn their own language is assisted and helped by the government to develop their languages.

II. Education Development in Ethnic Minority Areas

1. Due to living in remote areas with under-developed economy, ethnic minority people's education has been greatly affected. Although the State has paid great attention to investing in developing education in ethnic minority areas, it has not met social needs. The rate of children aging from 6 to 14 go to school is very low. Only 70% of school age children go to school every year.

Besides, due to economic difficulties, the school drop out rate is high with the annual average of 20%. In some special localities, this rate is even higher. Therefore, universalization of primary education in those areas have not yet been completed, is even higher. Therefore, universalization of primary education in those areas have not yet been completed.

This situation leads to the increasing number of illiterates in the mountain areas (ethnic minority areas).

According to the statics released by the National Literacy Committee in 1990, there are 747,300 people in mountain provinces aged from 15 to 35 are illiterates, accounting for 40% of the total illiterates in the country. In Ha Giang and Tuyen Quang provinces alone, there are 143,000 ethnic minority illiterates (accounting for 34% of the population in the 15-35 age group).

In 1991, 1992 and 1993, the State continued to fund literacy work in ethnic minority areas and gave priority to those areas. This effort has led to more and more people become literates in those years.

In 1993, according to statistics released by the National Literacy Committee, some 40,000 people of different ethnic minority groups are attending literacy classes. In some locations, post literacy classes have been opened.

2. To standardize guidance of literacy work in the whole country, the Ministry of Education and Training has enacted a national literacy program.

Along side with literacy program, the Ministry has compiled and published a set of three books for literacy classes. This is a basic material for literacy activities in the whole country.

However, to be suited to the characteristics of the ethnic minority areas, the Ministry of Education and training has compiled teaching materials in Vietnamese for ethnic minority people as a second language. In recent years, the Ministry of Education and Training has organized many training workshops for teachers of literacy classes in mountain areas on teaching methods and the use of national literacy materials in literacy classes in ethnic minority areas. It has piloted the training of primary school teachers who are teaching both primary classes and literacy classes for adult and children.

In some areas where ethnic minority groups having their own writing characters, the Ministry of Education and Training has supported the local education and training services in compiling and printing teaching materials in their mother tongues together with teaching materials in Vietnamese such as Gia Lai and Kon Tum provinces. Despite great effort, literacy work in the ethnic minority areas is still meeting with difficulties. The compilation of separate literacy textbooks and syllabus have been carried out slowly. Up to now, a set of literacy textboooks for ethnic minority people has not yet been compiled and published.

Therefore, the Ministry of Education and Training is now trying to solve this problem step by step including the teaching in their own languages to ethnic minority people and teaching in the Vietnamese language.

VIET NAM

by Nghiem Luong
Research Centre for Adult General Education,
National Institute for Educational Science

Eradication of Illiteracy for Minority People in Vietnam

Over the past half a century, Eradication of Illiteracy (EOI) and Complementary Education in Vietnam have made a considerable contribution to our struggles for national independence and to national reconstruction and development.

However, many difficulties confront us in implementing EOI for disadvantaged population.

On the Vietnamese territory, there are nearly sixty nations who are living together, among them the Kinh **people accounts for 86.71 percent, rest other people accounts for 13.29 percent. Each nation has own cultural tradition and speaking language.**

According to the data "Population investigation census of Vietnam in 1989" status of illiteracy in Vietnam is as follows:

	Population Total	No. of illiterates	Rate (%)
Whole country	54,247,014	8,936,932	16.4
Kinh people	47,276,666	6,086,865	12.8
Minority people	6,970,348	2,850,067	40.8

So well, the minority people's rate of illiteracy triples in comparison with the Kinh people's this rate.

Causes of minority people's serious illiteracy are as follows.

,Difficulty and distends in geography (Midland and highland areas) is relative to drawbacks and shortcomings which reveal some weaknesses in organization and implementation EOI. There are not yet enough books and materials developed and produced for minority people. Learning content and methodology are still far from relevant to minority adult learners. Educators have not closed combination with specialized organizations of linguistic and ethnology with purpose in order to teach them Vietnamese and other languages. Many adults are illiterated by their family's difficult economical living. Investment expenses for literating in mountain and ethnic areas are too low. Teachers are mainly Kinh people, but they rarely are trained to teach in language barrier situation. Their lives are too hard and poor. Nations in Vietnam are living alternately together, for a long time history process within the inter-flow, so they have bilingual ability: use national language and Vietnamese language.

Besides of EOI by teaching/learning Vietnamese in the whole country the eradication of illiteracy for minority people was carried out in some mountain and ethnic areas by learning own their national language.

Now, State of Vietnam allows local ethnic areas which carry out to eradicate illiteracy by learning national language. But in fact, many nations have not got any own national languages and scripts. So that, EOI and universalization of primary education is done mainly by Vietnamese language. This makes all nations to fall in line with common community of our country.

To solve this problem in implementing EOI for minority people, we set up a rule of selection of letter to learn language as follows.

Firstly, minority people must learn letter in mother tongue, and then they use that reading reached skills to transit gradually to learn the second language (Vietnamese). And if anybody can be in contact to other people by Vietnamese, they will learn directly Vietnamese letter.

Thus, we ensured the rule of learning letter based on that we have known word (this completely suits with S.C. Gudschinski's View point). Learning letter must be selected by own learners voluntarily and they have really demands - this is a motive of study.

Therefore it is important to develop better contents and methods to facilitate learning for minority adult students. This in how to develop good materials which suit with their requirements and conditions.

To meet the demands of literacy by Vietnamese language for minority learners at first, we must study carefully method of teaching Vietnamese scientifically, it suits adults with different initial Vietnamese knowledge. It's very necessary that we must count fully similarity and difference in structure between each national minority's mother tongue and difference in structure between each national minority's mother tongue Vietnamese. At the same time, we must organize to develop learning materials which relevant to each target group of the learners.

The Vietnamese language is the common language of the various nationalities inhabiting the Vietnamese territory.

The Vietnamese language subject has an important place in the primary school as well as in literacy programme for adult in ethnic minorities area: it provides to the students a language medium for reflection, learning and inter-course at school and in daily life. And on that basis, they have the condition to study various subjects, broaden their knowledge, raise their cultural and scientific standards, take part in community and family activities.

The principles governing the teaching of Vietnamese to ethnic minority students include the principle of practice intercourse, the principle of mutual influence between the mother tongue and Vietnamese. Therefore the direct methodology is applied. It is a methodology of teaching the students to acquire directly the Vietnamese words, the Vietnamese sentence patterns, through practice intercourse. Besides, it is necessary to use the comparison methodology, confronting word meaning and grammar in Vietnamese and in other mother tongues of the learners.

According to that trend, we have written and experimented some studying documents in order to eradicate illiteracy by learning Vietnamese for minority adult leaners in some provinces (for example: Muong people in Nih Binh province, Dao people in Yen Bai province....).

Production of literacy materials for adults is of practical and long-term significance. It is very necessary to sum up the whole process of developing literacy materials for adults, especially for minority people in our country, studying in all seriousness the experiences of our friendly countries in this respect.

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Prospectus for National Follow-up Activities

1. Background

In order to contribute to the improvement of the quality of basic literacy learning materials in the region, the Asia/ Pacific Cultural Centre for UNESCO (ACCU) and UNESCO Principal Regional Office for Asia and the Pacific (PROAP) organized the Second Sub-Regional Workshop on the Development of Basic Literacy Learning Materials for Minority Peoples in Chiang Rai, Thailand from 22 February to 5 March 1994, inviting nine countries in the South-east Asian region.

Recognizing that most of the illiterates are minorities such as women, cultural and ethnic minorities, rural and urban poor, and people living under difficult geographical situations, and that indigenous/tribal communities in particular need separate materials to cater to their cultural and social conditions and needs, the Workshop focused on the development of learning materials for minority peoples in respective countries whose mother language is not national language of the country.

The Workshop developed the guidelines for conducting a survey, developing learning materials for minority peoples and utilizing them effectively. The basic principles and considerations in developing materials which suit to the minority peoples were identified which are useful to the respective countries in promoting education for minority peoples.

To maximize the results of the Workshop, ACCU and UNESCO PROAP have planned a follow-up programme for the Workshop with financial assistance from the Japanese Funds-in-Trust for the Promotion of Literacy in Asia and the Pacific Region.

2. Objectives

This Follow-up Programme aims to assist the participating countries of the Second Sub-Regional Workshop in Chiang Rai to train personnel for developing effective learning materials for minority peoples by organizing National Follow-up Workshop(s), to produce new basic literacy materials specifically for the minority peoples the draft materials of which are to be developed during the said National Workshop, and to distribute and utilize them effectively.

3. Participating Countries (9 countries)

China, Indonesia, Laos, Malaysia, Mongolia, Myanmar, Philippines, Thailand, Viet Nam
(participating countries of the Second Sub-Regional Workshop)

4. Content of Follow-up Activities by respective countries

a) organization of the National Follow-up Workshop on the Development of Basic Literacy Materials for Minority Peoples

b) production of learning materials for minority peoples developed through the above-mentioned National Follow-up Workshop.

5. Content of Assistance:

ACCU subsidizes part of the organization cost of the National Follow-up Workshop and production cost of basic literacy materials which were drafted in the National Follow-up Workshop. Amount of assistance is around US$3,000 - 4,000 per country. At least 50% (or more) of total assistance should be used for the production of learning materials such as printing cost, etc. The amount of assistance will be decided in consultation with UNESCO PROAP upon receipt of the "Plan of National Follow-up Activities" (Annex-1).

6. Responsibilities of the Executive Organization:

Each National Commission for UNESCO in the above nine participating countries designates an executive organization to assume the responsibility of organizing the National Follow-up Workshop and of producing innovative basic literacy materials for the minority peoples. It is desirable that the organization has participated in the Second Sub-Regional Workshop and, preferably, is a central organization capable of nation-wide distribution and utilization (refer to "List of Participants").

7. Outline of the National Follow-up Activities:

a. The participating countries (through National Commissions for UNESCO) submit the filled out Plan of National Follow-up Activities (Annex-1) to ACCU **by 30 May 1994**.

b. The executive organizations of participating countries are:

(1) to organize the National Follow-up Workshop on the Development of Basic Literacy Materials for Minority Peoples referring to the Guidelines prepared during the Second Sub-Regional Workshop and the *New Guidebook for Development and Production of Literacy Materials* published by ACCU;

(2) to develop learning materials for the minority peoples through carrying out field-testing on the draft materials which are to be developed during the National Follow-up Workshop before finalizing them for mass-production, and

(3) to print and distribute them to the bodies concerned which are engaged in education for minority peoples.

c. The participating countries are to submit to ACCU: (1) Final Report of the National Follow-up Workshop and List of Participants and Faculty Members; (2) 5 copies of the learning materials produced (with English translation); and (3) the assessment report with financial statement on the follow-up activity.

8. Tentative Schedule:

April 1994 ACCU informs both the National Commissions for UNESCO of the participating countries and the participating organizations of the Workshop about detailed assistance scheme for follow-up activities.

The National Commissions for UNESCO designate the Executive Organizations.

by 30 May 1994
The executive organizations designated by the National Commissions submit the Plan of National Follow-up Activities to ACCU.

early June 1994
ACCU and UNESCO PROAP examine the Plan and inform the executive organizations of the results.

ACCU sends a Contract on the assistance scheme to the Executive Organizations

early August 1994
Upon receiving the duly signed contract, ACCU remits the first installment (80% of financial assistance).

by July 1995
The participating countries organize the National Follow-up Workshop and prepare draft materials and submit to ACCU the Final Report of the workshop.

by October 1995
The participating countries finalize the learning materials for minority peoples which are to be developed during the Workshop, and print, distribute and utilize them most effectively.

by December 1995
The participating countries send five copies of the developed learning materials as well as an assessment report on the follow-up activities to ACCU.

ACCU remits final installment (20% of financial assistance) to the executive organizations upon receipt of the final report.

9. Correspondence

The Executive Director
Asia/Pacific Cultural Centre for UNESCO
(ACCU) 6 Fukuromachi, Shinjuku-ku
Tokyo, 162 JAPAN
Telephone: (813) 3269-4445, 3269-4435
Facsimile: (813) 3269-4510

Plans of National Follow-up Activities Submitted by the Participating Countries

(as of 25 July 1994)

1. CHINA

1) Executive Organization

State Education Commission
(Mr. Shama Jiajia, Section Chief, Div. of Teaching Materials, Dept. of Minority Education)

2) Target Minority Peoples

Yi zu - They live in the southwest part of China. Their population in 1990 is 6.5 million. Most of them are farmers. They stay in the high mountainous areas. Transportation is not easy. They have script of their own which has a long history.

3) National Follow-up Workshop

title: National Workshop on the Development of Basic Literacy Reading Materials for Minority People in China

participants:
20 participants who are editors or administrators for minority literacy material development

schedule: 25 August - 5 September 1994

venue:
Xichang Municipality of Liangshan Prefecture, Sichuan Province

4) Production of Learning Materials

type of materials to be produced:
One booklet for basic literacy and some charts or play cards

production schedule: November 1994

distribution plans:
Because there are 55 minority nationalities in China, we could only distribute and utilize the above-mentioned materials for learners of Yi nationality. However, they are used as models among other minority groups as most of them have their own script.

5) (A) Requested assistance and (B) Total budget:

for workshop:	(A)	US$2000
	(B)	35,000 yuan (US$3500)
for materials:	(A)	US$2000
	(B)	40,000 yuan (US$4000)

2. INDONESIA

1) Executive Organization

Provincial Office of Education and Culture, Special Province of Aceh
(Drs. Hasyem Daud, Head, Division of Community Education)

2) Target Minority Peoples

Madumpang, South Aceh
Bulusuma, South Aceh
Gunong Kong (Blang Tripa) West Aceh

3) National Follow-up Workshop

title: First National Workshop on the Development of Learning Materials for Minority People

participants:
20 participants from related agencies who are concerned with developments of materials for minority peoples

schedule: 15-30 April 1995

venue: Tapaktuan, South Aceh

4) Production of Learning Materials

type of materials to be produced:
leaflets and posters on health, education, agriculture and environment

production schedule: May 1995

distribution plans: June 1995

5) (A) Requested assistance and (B) Total budget:

for workshop:	(A)	US$2000
for materials:	(A)	US$1987.5

3. LAOS

1) Executive Organization

Non-Formal Education Department,
Ministry of Education
Vientiane, Lao PDR
(Mr. Phansy Abhay, Director)

2) Target Minority Peoples

Khammu (Lao Theung), Ban Houi Tong,
Xay District, Oudomxay Province
Hmong (Lao Soung), Ban Chai,
La District, Oudomxay Province
Houi (Lao Loum Group), Ban Ko Noi,
Xay District, Oudomxay Province

In these minority peoples' daily life, previsions such as health, education and main occupation cannot be separated into neat compartments because of suffering from various sources of difficulties, i.e. illness, inefficiency and medical care becomes unaffordable, poor families' difficulty of sending their children to school and disadvantaged of continuing their study regularly.

3) National Follow-up Workshop

title: National Workshop on the Development of Basic Learning Materials for Ethnic Minority
participants:
16 participants from NFE Dept., NFE Centre, Vientiane, Provincial & district education service, representatives of each minority group

4) Production of Learning Materials

type of materials to be produced:
a) Booklets for learning/reading promotion either on vocational skills or quality of life improvement
b) Posters for minority peoples on natural resources and environment protection
production schedule: October 1995
distribution plans: by December 1995

5) (A) Requested assistance and (B) Total budget:

for workshop: (A) US$2500
for materials: (A) US$3200

4. MALAYSIA

1) Executive Organization

Federal Community Development
Department of Sarawak
(Mr. Zainal Hamzah, Assistant Director)

2) Target Minority Peoples

25 minority groups in Sarawak

3) National Follow-up Workshop

title: Workshop on the Development of Learning Materials for Minority Peoples
participants:
48 community workers
schedule: September 1994
venue: Santubong

4) Production of Learning Materials

type of materials to be produced:
booklets, posters, flip charts, etc.
production schedule: November 1994
distribution plans:

5) (A) Requested assistance and (B) Total budget:

for workshop: (A)
(B)
for materials: (A)
(B)

5. PHILIPPINES

1) Executive Organization

Division NFE Training Center
Kidapawan, Cotabato
(Mr. Martin S. Emin, Non-formal Education Supervisor)

2) Target Minority Peoples

Tiruray, Manobo, Bagobo, Tausog, Ibaloi, Bontoc, Maranaws, Maguindanaons, Blaan

3) National Follow-up Workshop

title: First National Workshop on the Development of Indigenous Literacy Reading Materials for Adults in the Philippines

participants:
18 participants who belong to the indigenous tribal communities and are involved in literacy work

schedule: 3-11 October 1994

venue:
University of Southern Mindanao (USM) Kabacan, Cotabato

4) Production of Learning Materials

type of materials to be produced:
a) Guides for developing effective learning materials for indigenous minority
b) various learning materials

production schedule: October 1994

distribution plans: October 1994

5) (A) Requested assistance and (B) Total budget:

for workshop:	(A)	US$4000
	(B)	US$9000
for materials:	(A)	US$500
	(B)	US$1500

6. THAILAND

1) Executive Organization

Northern Regional Nonformal Education Center
(The Director)

2) Target Minority Peoples

Hill tribe peoples in the north and central regions

3) National Follow-up Workshop

title: Workshop on Production of Basic Literacy Materials by NFE Teachers Who work in Tribal Communities

participants:
20-25 NFE teachers who work in tribal communities
NFE workers from other regional NFE centers organizing basic literacy for minorities

schedule: July 1995

venue: Chiang Rai or Chiang Mai

4) Production of Learning Materials

type of materials to be produced:
- booklets with pictures: for contents pertaining to tales and legends of the tribes
- folded book with illustration: for contents concerning tribal environment and living conditions. Each folded book comprise 2-3 paragraphs of key concepts, together with a question to stimulate discussion.
- literacy cards with pictures illustrating a situation. A sentence/dialogue of one or two sentences is provided to describe the situation.
- Practical handbook for production of basic literacy materials for hill peoples

production schedule: Sept.-Oct. 1995

distribution plans:
November 1995 and henceforth - through NFE channels (from regional center to provincial, district service centers and to NFE teachers respectively.)

5) (A) Requested assistance and (B) Total budget:

for workshop:	(A)	US$4000
	(B)	US$8000
for materials:	(A)	US$2000
	(B)	US$4000

7. VIET NAM

1) Executive Organization

Research Centre for Adult Education
(Dr. Nghiem Luong)

2) Target Minority Peoples

H'mong people, Dao people
The minority people's rate of illiteracy triples in comparison with the Kinh people's illiteracy rate and it is about 60% for H'mong and Dao in Laocai province.

3) National Follow-up Workshop

title: Workshop on the Development of Basic Literacy Reading Materials for Minority Peoples in North Viet Nam
participants:
20 participants in various aspects of literacy education
schedule: 22-27 August 1994
venue:
Lao Cai Province or Yen Bai Province

4) Production of Learning Materials

type of materials to be produced:
book, poster, flipchart, cards
production schedule: October 1994
distribution plans: November 1994

5) (A) Requested assistance and (B) Total budget:

for workshop:	(A)	US$2000
for materials:	(A)	US$2000

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Appendix:

1) General Information of the Workshop

1. Background

Asia and the Pacific region is rich in culture, peoples and languages. This character is what makes this region diverse and full of aspirations. However, this region is also facing a problem of population increase at faster rate. Consequently, the number of illiterate adults is also growing.

The World Conference on Education for All (Jomtien 1990) has stressed the need for development of basic literacy reading materials to achieve 'Education for All'. The people who mostly in need of the basic literacy reading materials are in disadvantaged population such as women, street children, school drop-outs, slum dwellers, and minority people.

With this as a background, ACCU is organizing jointly with the Non-formal Education Department, Ministry of Education, Thailand and UNESCO Principal Regional Office for Asia and the Pacific (PROAP) , the Second Sub-Regional Workshop on the Development of Basic Literacy Learning Materials for Minority Peoples in Asia and the Pacific funded by the Japanese Funds-in-Trust for the Promotion of Literacy in Asia and the Pacific Region of the UNESCO PROAP under APPEAL. The First Sub-Regional Workshop on the Development of Basic Literacy Reading Materials for Adults in Asia and the Pacific was successfully organized in Calcutta, India in 1992 with the participants from seven south-west Asian countries. The Second Sub-Regional Workshop will invite participants from nine south-east Asian countries.

The Workshop aims to improve and develop basic literacy materials for people whose mother language is not of the national language(s). Since 1993 has been proclaimed as "International Year for the World's Indigenous Peoples" by the United Nations, this Workshop will be in line with the proclamation.

2. Objectives

(a) To discuss needs for effective basic literacy learning materials for minority population whose mother tongue is not the national language.

(b) To develop guidelines (guides) for preparing effective basic literacy learning materials for minority population.

(c) To suggest ways and means for their effective use.

3. Organization

Organized by:
- Asia/Pacific Cultural Centre for UNESCO (ACCU)
- Department of Non-formal Education, Ministry of Education, Thailand
- UNESCO Principal Regional office for Asia and the Pacific (PROAP)

In co-operation with:
Thailand National Commission for UNESCO
Japanese National Commission for UNESCO

4. Dates

22 February (Tuesday) - 5 March (Saturday) 1994
(12 days)

5. Place

Rimkok Resort Hotel, Chiang Rai, Thailand
address: 6 Moo 4 Chiang Rai - Tathorn Road, Muang District, Chiang Rai 57000, Thailand
telephone:(053) 716445-60
fax: (053) 715859
(room rate, Single Baht 700/day, including breakfast)

6. Participants (9 countries)

(a) Two persons each will be invited from following nine countries:

China, Indonesia, Laos, Malaysia, *Mongolia, *Myanmar, Philippines, Thailand and Vietnam
(*From Mongolia and Myanmar, one participant each will be invited.)

(b) A few resource persons will be invited.

(c)Observers from non-governmental organizations are welcomed.
Observers from international organizations are welcomed.

7. Qualification of the participants:

The participant(s) from each participating countries should satisfy the following qualifications:

As much as possible, the participants should be from minority communities themselves.

(1)One who is working for the education of the minority. Working as team leader, director for adult literacy project.

and/or

(2) One who is working as a trainer/supervisor for adult literacy programme; or

person who is a materials developer such as illustrator, designer, etc.

8. Expected Outcomes

- Identification of needs for effective basic literacy reading materials for minority population whose mother tongue is not the national language.

- Improvement/development of guidelines for effective basic literacy reading materials for minority people and of the basic literacy reading materials for them.

- Formulation of ways and means for the effective use of basic literacy reading materials. (including for teachers)

9. Programmes of the Workshop

- Exchange of information especially on basic literacy reading materials for minority people among participants.

- Evaluation and identification of problems and deficiencies in the existing basic literacy reading materials

- Development of methods of developing and improving basic literacy reading materials in relation to the curriculum

- Preparation of effective basic literacy learning materials.

- Preparation of National Follow-up Activities

10. Working Language

The working language will be English.

11. Financial Arrangements

ACCU will provide each participant and resource person with a return air ticket (economy class) between the international airport nearest his/her residence and Chiang Rai and with daily subsistence allowance from 21 February to 5 March 1994.

12. Country Report and Samples of Learning Materials

The participants are requested to prepare country reports on the following topics and bring 30 copies of them to the Workshop.

(1) present situation and needs for basic education and literacy for minority population in the country
(2) development of basic learning learning materials for minority population in your country

** Examples of Learning Materials for Minority Population produced in your country
(Please collect the primers and supplementary learning materials produced for minority population in your country, for display and information exchange among the participants.)

13. Correspondence

All inquiries/correspondence concerning the Workshop should be addressed to ACCU:

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2) List of Participants and Organizers

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Mr. Rachan Saenapan
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Mr. Chumpol Tanavan (Illustrator)
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Mr. Sanong Thangchu (Illustrator)
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Mr. Rattaket Chuermahawan
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Mr. Pratompong Mata (Illustrator)
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Chiang Rai

Ms. Pormpimol Chumlue
Northern Region NFE Center
Lampang

Ms. Abigail Petersen
Chiang Rai NFE Center
Chiang Rai

co-operated by:

Mr. Jagor Airtae (a Lahu community leader)
Mr. S-mu-ye (Hey Go Village)
Mr. Or-Or (Hey Go Village)
Mr. Seri Mayer
(Akha Association of Education & Culture)
and many others concerned

3) Schedule of the Workshop

22 February 1994 (Tue.)

8:30 - 9:00	Registration
9:00 - 10:00	Opening Ceremony
10:00 - 10:30	*Tea/Coffee Break*
10:30 - 11:30	ACCU Report
11:30 - 12:30	UNESCO Report
12:30 - 14:00	*Lunch*
14:00 - 15:30	Presentation and Sharing of Country Reports
15:30 - 15:45	*Tea/Coffee Break*
15:45 - 17:00	Presentation and Sharing of Country Reports (continued)
17:15	Leave for Reception by Bus
17:30 - 20:00	*"Khantoke" Dinner invited jointly by NFE Dept., Thailand and ACCU at Sabun-Nga Khantoke*

23 February (Wed.)

8:30 - 9:45	Presentation and Sharing of Country Reports (continued)
9:45 - 10:00	*Tea/Coffee Break*
10:00 - 11:00	Resource Person's Presentation(1) "Basic education and literacy of hill tribe peoples in Thailand" *by Ms. Tuenjai Deetes (Thailand)*
11:30- 19:30	Leave for field visit (1)Paka Sukjai Village (Akha) (2)Jakorna Village (Lahu) *(lunch at the village - lunch box)* *(dinner at Lahu village)*

24 February (Thu.)

8:30 - 10:20	Resource Person's Presentation(2) "Effective ways to promote literacy for minority population" *by Ms. Patricia Tauroa (New Zealand)*
10:20 - 10:40	*Tea/Coffee Break*
10:40 - 12:30	Resource Person's Presentation(3) "Development of basic literacy materials for minority people" *by Dr. Varsha Das (India)*
12:30 - 14:00	*Lunch*
14:00 - 18:00	**Group Work:** Identification of needs and problems in literacy education of minority peoples in respective countries **Group Work:** Preparation of "Guidelines for developing effective learning materials for minority peoples"

25 February (Fri.)

8:30 - 16:00	**Group Work Continued:** "Preparation of guidelines for developing effective learning materials for minroity peoples"

26 February (Sat.)

8:30 - 14:40	**Group Work Continued**
15:00 - 18:00	**Pleanary Session:** Presentation of "guidelines" prepared by the groups

27 February (Sun.)

Cultural Observation to the Golden Triangle

28 February (Mon.)

8:30 - 9:30	Preparation for Field Survey
9:30 - 20:00	**Field Survey** at hill tribe villages in three groups

1 March (Tue.)

8:30 - 18:00	**Group Work:** Development of learning materials for hill tribe peoples

2 March (Wed.)

8:30 - 18:00	**Group Work Continued**

3 March (Thu.)

8:30 - 14:40	**Group Work Continued**
14:40 - 15:00	*Tea/Coffee Break*
15:00 - 18:00	**Plenary Session:** Presentation of materials developed by three groups Orientation for preparation of follow-up activity plans

4 March (Fri.)

8:30 - 14:00	**Field Testing** of materials in the villages
16:00 - 18:00	Analysis of the results of the Field Testing by groups (preparation of group reports and recommendations)

5 March (Sat.)

10:00 - 11:30	Plenary Seesion: Final Discussion, Recommendations
11:30 - 12:00	Closing Ceremony

4) General Information on Hilltribe Villages in Northern Thailand

The Villages

A hill tribe village is generally populated by only one tribe (although this is not always the case). Communities are usually located in mountainous areas 500-1000 meters above sea level (with the Keren sometimes lower), near a year-round water source, and surrounded by jungle and sufficient land for cultivation. Homes are constructed of bamboo, mud and straw, and have leaf or grass thatched roofs. Some have house of hand-hewn lumber and roofs of corrugated sheet metal.

Health and Education

Standards of sanitation, nutrition, health, and education are lower than those in the lowlands. The number of those being able to read and write in Thai are still very minimal in relation to the size of the tribal population.

Transportation and Communications

Contacting with the outside world is often difficult, with few roads and mass media. However, this is slowly changing due to increasing contacts with the lowland Thai, literacy skills, radio possession, and road construction. Daily life is similar to that of the rural Thai farmer elsewhere, though rather more difficult because of the terrain and communications, insufficiency of government services, and other hardships.

Economy and Occupations

The hill tribes are predominantly farmers, using slash-and-burn methods of cultivation. The Keren and Lua, however, are very conservation minded and rotate their field, returning after a period of several years. Their major crop is upland rice, with paddy second. Other crops, both for consumption and sale, include: corn, sesame, chili pepper, opium poppy, soybeans, peanuts, tobacco, coffee, tea, and some fruit trees. Access to roads and markets is a major consideration in the cultivation of cash crops.

Opium is grown both as a cash crop and for local consumption. It is the favorite cash crop of the Meo, Lahu, Lisu, and Yao. Very few Akha and Karen grow opium. Contrary to popular misconception, this crop is cultivated by only a minority of hill tribe villages.

All hill tribes raise pigs and chickens for sacrifices and rituals and also as a source of protein. Dogs and cats are kept as pets and buffalo, oxen, ponies, and occasional elephants (Keren only) are raised to serve as beasts of burden.

Hunting, fishing, and gathering help to supplement the regular diet, which often consists of only rice, a chili pepper sauce, and a vegetable. All hill tribe villages have their local craftsmen to produce necessary local commodities. Products might include baskets, iron work, woodwork, tools, weapons, and jewelry.

Recently, wage work has become an increasingly important source of income for families and, in some cases, nearly entire villages. This generally consists of labor in the fields of fellow villagers or neighboring villages. Many Karen and Akha work in the opium fields of other tribes (and are frequently paid in opium). Government and private agencies also employ tribal peoples in reforestation, road construction, agricultural and other projects.

Culture

Each of the 6 major tribes (Karen, Meo, Lahu, Yao, Akha, and Lisu) has its own distinctive language, dress, beliefs and traditions. Yao is the only tribe with a written language (using Chinese characters). Very few members of these tribes are literate in the Burmese or Roman character, the written languages developed for them by missionaries. Thus, except for the Yao, rituals and customs have been handed down orally.

Religion and beliefs (and, therefore, traditions) are often dominated by spirits and their propitiation. Much of this has resulted from Chinese influence, including ancestor worship and, particularly, Taoism (of the Yao). Buddhism and Christianity have also made inroads. Nevertheless, the hill peoples are chiefly animists.

Social Structure

The family is the basic social unit, composing from two to three generations. Except for the Karen and Lahu, the clan is the next most important unit. Marriage is normally within the same ethnic group, with the Karen strictly monogamous and the other tribes allowing some polygyny. Within the context of ethnicity, each village is more or less autonomous, with no multiple-village or tribal organizations. Kinship, however, is more important than the community.

The village has a certain amount of surrounding lands that it claims as its own and is self-governing. The village headman, who is responsible for governing the village, is either selected by the villagers or appointed by Thai officials. He may also function as village priest, but the Akha, Karen, and Lisu prefer to select another individual for this position.

Tribal Characteristics

With each of the major tribes individual recurrent themes are apparent. These are, however, only general themes and should not be seen as stereotypes.

Karen: Harmony - to be in harmony with their environment and the spirits of the world. To live harmoniously in the community, avoiding conflicts.

Meo: Independence - the desire to follow their own life-style and economic independence through hard work.

Yao: Propriety - to maintain dignity and do all things in the "correct" manner. To avoid disagreement and promote order.

Lahu: Blessing - to seek and pray for blessing, such as stability, health, and wealth. To conduct themselves and their affairs so as to increase blessings.

Akha: Continuity - to maintain continuity of ancestral relationships. To continue the link in the great continuum of Akha history.

Lisu: Primacy - to consider one's own family, clan, village, or tribal as the very best. To compete with others to show that one or one's group is better.

Contacts with the outside

Due to improved communications, such as roads and mass media, and increasing literacy skills in recent years, the tribal peoples' understanding about the outside world has been rapidly expanding. Unfortunately, this is not matched by knowledge of the hill tribes on the part of the Thai public or government officials. Personal contacts between the hill peoples and the larger Thai society are increasing, with both favorable and, sometimes, unfavorable results. Such contacts may be from learning together in lowland schools, the curricula of which often take little note of tribal peoples; commercial activities with traders and merchants, wherein hill peoples are often taken advantage of; and use of government services, where some officials look down on the hill tribes. All in all, mutual understanding is improving, but its's rather time consuming.

* From HAE. (1986). The hill areas education model: the "Ashram" approach to community education development (p.10-14). Dept. of Nonformal Education.

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Inaugural Address

by Dr. Rung Kaewdang
Director-General,
Non-Formal Education Department
Ministry of Education, Thailand

Mr. Miyamoto, ACCU Executive Director,
Mr. Sakya, UNESCO Educational Advisor,
Mr. Riab Naradisorn, Deputy Governor of Chiang Rai,
Distinguished Guests and Participants
Ladies and Gentlemen,

It is indeed an honour and privilege for me to have the opportunity to address this Second Sub-Regional workshop. May I extend a cordial welcome to all of the participants who join in this important event.

This Workshop marks another significant contribution of ACCU to the promotion of literacy and the development of reading materials that are relevant and meaningful to the rural readers. The Department of Non- Formal Education, deeply honoured that Thailand has been selected as the site of this workshop. We are most happy to render out cooperation and services to ACCU, to UNESCO and to the member countries in the Region. Since Jomtien Conference on education for All held in 1990, Thailand has placed the utmost importance to working closely to improve all forms of literacy and basic education programmes. While the Ministry of Education has always maintained a number of literacy-related programmes, we have presently achieved satisfactory goal in the universalization of basic education for primary school age and adult population.

Thailand is fortunate in that the majority of the population speak on common language with a uniform writing system. There are, however, minority groups living in Thailand that have their own languages totally different from the Thai national language. These are: the hilltribes of the North, the Khmer Speakers of the border areas and the Malay Speakers of the Southern Provinces, The hilltribes group which you are going to observe during your field visit is nomadic in their life style. They live in small settlements among the hills of Northern Thailand, mostly inaccessible by road. Some of them can speak Thai national langauge, but almost all are illiterate.

Ladies and gentlemen, while Thailand is satisfied with the progress of the National Literacy Campaign to date, we still have to strengthen the ability of our people to acquire information needed to improve their livelihood. It is equally important, therefore, to promote good reading habits among people. To achieve these goals we need materials that are simple and interesting to the new literates...materials that strike their imagination, at the same time, contain information directly applicable to the improvement of their lives.

Ladies and gentlemen, it is my duty and pleasure to express our thanks, on behalf of the Ministry of Education of the Royal Thai Government, to the ACCU and the UNESCO Regional Office Workshop. I also wish to thank the Honourable Deputy Governor of Chiang Rai for his generous help in coordinating the Workshop. I wish all of participants a very pleasant stay in Chiang Rai, and I am sure the villagers you are going to visit will join me in this wish.

May I, at this auspicious moment, declare the Workshop officially open and wish all of you every success in your deliberations. Thank you.

****

Opening Address

by Mr. Shigeo Miyamoto
Executive Director,
Asia/Pacific Cultural Centre for UNESCO
(ACCU)

Dr.Rung, Director General, Non-formal Education Department, Ministry of Education, Thailand
Mr. Sakya, Educational Advisor, UNESCO Principal Regional Office for Asia and the Pacific
Mr. Riab,Deputy Governor, Chiang Rai Province
Distinguished participants and resource persons,
Ladies and Gentlemen:

It is a great honour and pleasure to say a few words, on behalf of the Asia/Pacific Cultural Centre for UNESCO (ACCU), on the occasion of the opening of the Second Sub-Regional Workshop on the Development of Basic Literacy Reading Materials of Minority Peoples in Asia and the Pacific, which is being held in the beautiful town of Chiang Rai, Thailand

First of all, I would like to extend my sincere appreciation to all the distinguished participants and resource persons who have come all the way to Chiang Rai from nine countries in Asia and the Pacific. I would also like to express my heartfelt gratitude to the Non-formal Education Department, Ministry of Education, Thailand, the Northern Region Non-Formal Education Centre and Chiang Rai NFE Provincial Centre for their most kind and thoughtful arrangements for the workshop.

My appreciation also goes out to UNESCO Principal Regional Office for Asia and the Pacific and the Japanese National Commission for UNESCO for

their invaluable assistance in making this sub-regional workshop possible with financial assistance from the Japanese Funds-in-Trust for the Promotion of Literacy in Asia and the Pacific.

I am particularly grateful to Mr.Sakya and Mr.Hirasawa of UNESCO Pacific who have so fondly agreed to attend this workshop to give us valuable guidance and advice.

Now ACCU has been carrying out various joint regional programmes in Asia and the Pacific in the fields of literacy, book development and culture in line with UNESCO's principles. Among these programmes, literacy programmes have become programmes with the highest priority in recent years.

With a view to contributing to the cause of Education for all in the region, ACCU has been undertaking three series of literacy projects. The first series is the organization of regional workshops on the preparation of literacy follow-up materials. Since 1983, 11 regional workshops have been organized in 11 counties.

The second series is the sending of international teams of experts to national workshops for the preparation of literacy follow-up materials. Since 1986, eight teams have been sent to eight national workshops.

The third series is the joint production of various materials for new-literates in rural areas. Through regional workshops 46 prototype materials have been developed and a great many national versions have been developed on the basis of adaptation and modification of the prototype materials.

Based on these experiences, ACCU was asked by UNESCO to launch a new project on the development of basic literacy materials. In July 1992 the first sub-regional workshop on the development of basic literacy materials was held in Calcutta, India. Twenty-one participants and three resource persons attended this workshop from seven South-West Asian Countries.

The present workshop is the second sub-regional workshop on basic literacy materials. This workshop is focused on the development of basic literacy materials for minority peoples. In the Declaration on Education For All adopted at the Jomtian Conference in 1990, emphasis was placed on the need for promoting literacy among disadvantaged groups. Ethnic and cultural minority people are a very important part of disadvantaged groups. For this reason, the development of literacy materials for minority people is a very meaningful task. It is surely very challenging work for ACCU. During this workshop we would like to tackle this new task by sharing the invaluable experiences of Thailand and eight other countries, as well as the precious wisdom and expertise of the resource persons.

In this connection, on behalf of the Asia/Pacific Cultural Centre for UNESCO, I would like to draw your attention to the importance of incorporating cultural aspects into the development of literacy materials for minority people. I believe that, if we are to develop effective and useful literacy materials for minority people we should pay high regard to the cultural values of these people. It will be of great importance to secure an integration of cultural aspects into educational endeavours.

I would expect that certain definite, innovative and creative materials will be produced through your joint work during the two-week workshop.

In addition, I do hope that on the basis of the materials developed through this workshop, definite follow-up activities will be carried out in the respective countries.

ACCU has sent a group of three staff members to this workshop. On behalf of the group, would you allow we to assure you that they will make all possible efforts to help ensure a successful conduct of the workshop with the cooperation of the distinguished staff of the joint organizers of the workshop. In closing my address, I would like to wish a great success for this workshop thanks to the kind cooperation of all the distinguished participants and resource persons. Thank you very much.

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Address

by Mr. T.M.Sakya
Educational Advisor, Coordinator APPEAL
UNESCO PROAP

Honourable Deputy Governor of Chiang Rai
Dr. Rung Kaewdang, Director General, DNFE
Mr. Miyamoto, Executive Director, ACCU
Dr. Tongyoo, Mr. Tajima, and other officials of DNFE, ACCU,
and Resource Persons
Distinguished participants from the different countries

It is a great pleasure and honour for me to have this opportunity to say a few words on behalf of the Director General of UNESCO on the occasion of the inauguration of the Second Regional Workshop on Development of Basic Literary Reading Materials for Adults in Asia and the Pacific.

First of all, I would like to welcome all the participants who have come all the way from different countries to participate in this workshop on behalf of UNESCO. Second, I would like to express UNESCO's heartfelt thanks to the Department of Non-Formal Education, government of Thailand, and ACCU for organizing the Second Regional Workshop on the Development of Basic Literacy Reading Materials, especially for minorities in this beautiful

city of Chiang Rai.

As you all know, Asia and the Pacific is a vast region with diverse culture and languages. At present, 41 countries of the region are members of UNESCO, representing 63% percent of the world's population. Since the 1960's, primary education and other levels of education have made tremendous progress, but in spite of that, this region still has about a 700 million illiterate population and an equal number of neo-literates. There is a serious dearth of appropriate learning materials for illiterates and new literates. Learning facilities are equally lacking for them. Therefore, everywhere the gaps between the "haves" and the "have-nots" are widening. Most of the illiterates are minorities such as women, cultural and ethnic minorities, rural and urban poor, and people living under difficult geographical situations.

UNESCO has been undertaking a number of projects:

1. to promote access to education, especially for girls, women, and the disadvantaged population.

2. to improve the quality of primary education, literacy programmes, and continuing education.

3. to develop training materials for literacy and continuing education personnel through ATLP and ATLP-CE.

4.Training of literacy and continuing education personnel through Regional and National training courses.

Realizing the gravity of the problem of illiteracy, the Government of Japan very kindly provided US $700,000 per year since 1990 for the project "Promotion of Literacy in Asia and the Pacific." I would like to express our thank you to the government of Japan for this generous help. Under this project there are many activities. One of the activities is assisting in the development of Basic Literacy Reading Materials for illiterates. This activity has been entrusted to ACCU because of its very excellent background in the field. Under this program, the first workshop was organized in Calcutta, India in 1992. Now this is the second workshop.

The UN General Assembly decided to celebrate 1993 as the International Year of Indigenous People. Therefore, it is very appropriate to organize a Sub-Regional Workshop on "Development of Basic Literacy Materials for indigenous people and minorities."

According to the statistics and other reports, the literacy situation among linguistic and cultural minorities is very serious. One of the problems is that the educational materials prepared for them are made by others without their active participation, sometimes without being sensitive to their culture, tradition, and language.

I hope the workshop will finally develop a guide, "How to Develop Basic Literacy Materials for them." Secondly, it will develop a sample curriculum for the basic literacy programme for minorities. Finally, it will develop some sample learning materials for minorities with active participation of the target groups so that they can improve the quality of their lives.

In the end, I wish every success of the workshop. Thank you.

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Welcome Speech

by Mr. Riab Naradisorn
Deputy Governor of Chiang Rai

On behalf of the Department of Non-Formal Education, the residents of Chiang Rai, and myself, I would like to extend a hearty welcome to you, the participants of the Second Sub-Regional Workshop on the Development of Basic Literacy Reading Materials for Minority Peoples in Asia and the Pacific. We are pleased and honored to have the opportunity to act as host for so many distinguished visitors at such an important event.

Please allow me now to share with you a little bit about the province of Chiang Rai and its colorful cultural heritage. As you already know, Chiang Rai is the northernmost province in Thailand. It is home to about 1.3 million people of which the various, local hilltribe groups contribute a signifcant percentage. Formerly, about 700 years ago, Chiang Rai was a major city of the Lanna Kingdom, and today the people of Chiang Rai are very interested in preserving their unique Lanna culture. The people of Chiang Rai use nine different slogans which describe the most distinguishing characteristics of the province. Now, I will share these slogans with you.

Chiang Rai is the northernmost province in Thailand. Doi Tung Temple (one of the most beautiful temples in Thailand!) is recognized by both Myanmar and Thailand. Chiang Rai citizens care very much about preserving their Lanna culture. Mae Chan district of Chiang Rai grows the best rice in the world. Chiang Rai is famous for growing lychee fruit. The women of Chiang Rai are quite beautiful. Chiang Rai boasts wonderful tasting tea! Chiang Rai grows a famous type of pineapple, "nang lae." Chiang Khong district on the Laos border boasts the biggest freshwater fish in Thailand.

Once again, I would like to welcome each and everyone to Chiang Rai. If there is anything that will make your stay here more comfortable, the staff of Non-Formal Education will be more than happy to oblige. It is my most sincere wish that you all have a most enjoyable and productive couple of weeks.

Thank you.

Participating Countries:

China
Indonesia
Laos
Malaysia
Mongolia
Myanmar
Philippines
Thailand
Viet Nam
India*
New Zealand*